A CLOUD OF WITNESSES; OR, THE Sufferers Mirrour,

Made up of

The SWANLIKE-SONGS, and other CHOICE PASSAGES of several MARTYRS and CONFESSORS, to the end of the Sixteenth Century, in their Treatises, Speeches, Letters, Prayers, &c. in their Prisons, or Exiles; at the Bar, or Stake, &c

Collected out of the Ecclesiastical Histories

OF

{Eusebius, Fox, Fuller,} {Clark, Petrie, Scotland,}

And Mr. *Samuel Ward*'s Life of Faith in Death, &c. and Alphabetically disposed.

By *T. M.* M. A.

The Second Part.

Deut. 32. 7. *Remember the days of old, consider the years of many Generations: Ask thy Father, and he will shew thee; thy Elders, and they will tell thee.*

Psal. 44. 22. *For thy sake we are killed all the day long: We are counted as sheep to the slaughter.*

Phil. 1. 28. *In nothing be terrified by your Adversaries*, &c.

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A

Swan-like SONGS.

The Second Part.

I.

Fewvelle.

NIcholas *Fewville*, being condemned to be burned alive, and his tongue to be cut out, the Tormentor putting the Halter about his Neck, said, Praised be God, for I am now counted worthy to be one of the Heavenly Order. Fox, *Vol.* 3. *cons.* p. 6.

Ignatius.

When *Trajan* the *Emperour* returned from the *Parthian* War, and came to *Antioch*, having commanded gratulatory Sacrifices to be offered in every City, he required *Ignatius*, who was Pastour of the Church at *Antioch*, to be present at those Sacrifices: But he before *Trajan*'s face did justly and sharply reprove their Idolatry, for which cause he was delivered by ten Souldiers to be carried to *Rome*. Clark's *first Vol: of Lives*, *pag.* 1, 2.

As he passed through *Asia*, so guarded, he confirmed the Congregations, through every City where he came, Preaching the Word of God to them, and giving them wholesome Exhortations. When he came to *Smyrna*, he wrote an Epistle to the Church at *Ephesus*, and another to

the Church of *Magnesia* on the River *Meander*, and another to the Church at *Tralles*.

V. Mella Patrum collect. per F. Rous. *pag.* 13, 14.

In this Epistle to the *Ephesians*. —— You have heard of my being carried bound from *Syria*, for the common Name and Hope. I hope through your Prayers, I shall so fight against the Beasts at *Rome*, that through Martyrdome, I shall become his Disciple, who offered himself a sacrifice for us unto God. ——I do not command you, as if I were any thing; for though I am in Bonds for the Name of Christ, I am not as yet perfect in Christ Jesus. Now I begin to be a Disciple.——*Onesimus* himself doth exceedingly commend your decent and meet Order, and that you all live according to the Truth, and that there is no place for Heresie among you, and that you hear none farther than

Pag. 15. he Preacheth Christ Jesus in truth.—— Oppose their anger with mildness, and their proud brags with humility, and their cursings with praying, and their errors with stedfastness in the Faith. ——Let us be found in Christ Jesus unto everlasting life. Without him nothing becomes you: In whom I carry about these Bonds (spiritual Pearls) in which I may stand advanced by the help of your prayers: Of which I always desire to be partaker, that I may be numbred among the *Ephesian* Christians, who have always in the strength of Christ consented with the Apostles. See that you often meet together to give God thanks, and to praise him; for when you have often met together in the same place, the power of Satan is weakened, and his mischief vanisheth away by the concord of your faith. *The Tree is manifested by its fruit.*—— The work of profession doth not now appear, unless by the power of Faith we be found to persevere to the end. It is better to be a Mute, and a Christian, then

than to be Talkative, and no Christian. It is good to teach; but let him that teacheth, do what he teacheth.

In his Letter to the *Magnesians.*—— It becomes us not only to be *called*, but to *be* Christians. ——As there be two sorts of Moneys; one Gods, the other the Worlds; so each sort hath its peculiar stamp. Unbelievers have the stamp of the World; Believers in love have the stamp of God the Father, through Jesus Christ: through whom, unless our Will be inclined to die after the example of his Passion, his Life is not in us.—— There is one Christ, than whom, nothing is more excellent. Let all therefore agree as in one Temple.—— Although I am in Bonds, I am not to be compared with one of you yet at liberty. I know you are free from pride, and when I praise you, I know you even blush. —— Pag. 16.

In his Exhortation prefixt to his Epistle to the Church at *Tralli*, he perswades them not to refuse Martyrdome, lest thereby they should lose the hope that was laid up for them. Clark, Pag. 2.

In the Epistle it self.—— I savour many things in God; but I keep my self within bounds, lest I perish by vain glory. Now I am mostly to fear; neither am I to mind those that would puff me up. They that praise me, scourge me. I do indeed love to suffer; but that I am worthy, I know not.—— I beseech you (not I, but the love of Christ Jesus) to make use only of Christian Food, and to abstain from Heresie, a strange Herb. Temporaries embrace Christ,—— but they are not of the Fathers planting: If they were, there would appear the Branches of the Cross, and their fruit would be incorruptible. —— Rous, Pag. 16. Pag. 17.

In his Epistle to the *Romans.*——I, Christ Jesus his

his Bond-man, hope I may salute you, if it be his will, that I may be judged worthy to reach the Goal. I have begun well, if, (or O that I may) have grace to take my lot without let. I fear least your love hurt me. I would not that you should please men, but God, even as you do. —— Do you labour that I may be sacrificed unto God, seeing the Altar is prepared, that you in love making a Quire, may sing to the Father in Christ Jesus, that a Bishop of *Syria* hath been honoured thus to set in the West, being called from the East. It is good to fall from the *World* to *God*, that I may rise in *him*. ——Beg only this for me, that I may be supplied with inward and outward strength, that I may not only *say*, but *will*, and not only be *called*, but be *found* a Christian. If I be *found* so, I shall be *called* so, even then when I shall not appear to
Pag. 18. be a Believer to the World. Nothing visible is perpetual. The things that are seen, are *temporary*: Those, which are not seen, are *eternal*. Christianity is a *work*, not a work of *perswasion*, but of *greatness*, when it is hated by the World. I write to the Churches, and require of all, that I may voluntarily die for God, if that you forbid it not. I beseech you, bestow not upon me unseasonable love. Suffer me to be the Food for the wild Beasts, by whom I shall enjoy God. I am Gods Corn, when the wild Beasts have ground me to powder with their teeth, I shall be his White-bread. Yea rather cunningly entice the wild Beasts to be my Sepulcher, and to leave nothing of my body behind them, least when I am dead I be found troublesome to any. Then shall I be a true Disciple of Christ indeed, when the World shall not see even my body. Pray unto God for me, that by these instruments I may become a sacrifice unto God. From

Syria

Syria even till I came to *Rome*, I fought with Beasts, as well by Sea as by Land, night and day being bound among the cruel Leopards (I mean my Military Guard) who, the more benefits they received at my hands, became so much the worse unto me; but I being exercised, and now well acquainted with their injuries, am taught every day more and more to bear the Cross: Yet hereby am I not justified. Would to God I might once enjoy the Beasts prepared for me, which I wish also to fall upon me with all their violence, whom also I will cunningly entice, without delay to devour me, and not to abstain from me, as they have from others, whom for fear they have left untouched; and if they be unwilling to it, I will even compel them to fall upon me. Pardon me. I know what is for my advantage. Mr. *Clark* renders it, I know well how much this will avail me. Now do I begin to be a Disciple, seeing I neither regard things visible, or invisible, so I may gain Christ. Let Fire, the Cross, Skirmishing with wild Beasts, Cuttings, Butcherings, or renting to pieces, breakings of my Bones asunder, manglings of my Members, bruisings of my whole Body, and the torments of the Devil (all the Torments that Man and the Devil can invent) fall upon me, so that I may enjoy Jesus. The Ends and Kingdoms of this World will not help me. It is better for me to die for Christ Jesus, than to reign over the Ends of the Earth. *What will it profit a man to gain the whole World, and lose his own Soul?* I seek him, who died for us, and rose again. Pardon me, my Brethren, be not an hindrance to me, that I may not live: be not unwilling that I should die. Seeing I desire to be Gods, do not gratifie the World. Suffer me to enjoy pure light: When I shall be there, I shall

Quid mihi utile sit, ego novi.

Et Diaboli tormenta.

be a man of God. Permit me to emulate the sufferings of Christ, my God. Whosoever enjoys him, understands what I desire, and will bear with me, when he knows what constrains me. The Prince of
Pag. 19. this World would hold me, and corrupt my soul and will for God. Let none of you help him, but rather help me, that is, God. Do not name Christ Jesus, and love, or covet the World. Let not envy dwell in you.—— Living, but in love with dying, I write unto you. My love is crucified; and there is not in me a fire of love towards any thing of an earthly matter, but living water, and he, that speaks within me, saith unto me, *Come unto the Father.* I rejoyce not in corruptible nourishment, nor in the pleasures of this life. I would have the bread of God, heavenly Bread, the Bread of Life, which is the flesh of Christ, the Son of God, who in these last times is made of the seed of *David* and *Abraham*; and for drink I would have his Blood, who is Love incorruptible, and Life eternal. Be mindful in your Prayers of the Church in *Syria*, which instead of me, hath the Lord for their Pastor. Jesus Christ alone will take care for it, and your love to him. But I am ashamed to be called one of that number. Neither am I worthy, seeing I am the last of them, and an abortive: But through the mercy of God I have obtained, that I may be some one, if I can enjoy God.

In his Letter to the *Philadelphians.*—— Ye children of the Light, flie the dividing of Truth and wicked Doctrines. Follow, as sheep, your Pastor.—— In your concord there is no place for the Wolves to get in. If any one preach Judaism unto you, do not hear him. It is better to hear *Christianity* from one that is *Circumcised*, than *Judaism* from one that is *Uncircumcised*. If both do not

preach

preach Christ Jesus, they are to me Funeral Pillars and Monuments of the dead, upon whom Names only are inscribed.—— Where division and anger is, God dwells not.—— Pag. 20.

In his Letter to the *Smyrnæans*.—— Jesus Christ is truly dead, and truly risen. He hath not suffered only according to appearance, as some Infidels teach.—— If these things be done by Christ only in opinion, I am bound only in opinion. But why should I deliver up my self unto Death, to the Fire, to the Sword, to Beasts, but that he that is near the Sword is near unto God, he that is present with the Beasts is present with God? I bear all only in the Name of Christ, that I may suffer with him, he strengthening me, who is made perfect man.—— What doth it profit me, if any one praise me, and blaspheme my Lord, not confessing him to be clothed with flesh?—— Your prayer hath reached to the Church of *Antioch*, which is in *Syria*, whence I salute you all, being bound in Gods honourable Bonds, though unworthy, being the last of all there, yet made worthy by the Will of God, not according to my Conscience, but of the meer Grace of God, *&c.*—— Pag. 21.

In one of his Epistles, he saith, Truly I did see him (*Christ*) in flesh after his Resurrection, and do believe that it is he, *&c.* Clark, pag. 3.

He used to say, That there is nothing better than the peace of a good Conscience.

That good and wicked Men are like true and counterfeit Money; the one seems to be good and is not, the other both seems and is good.

That the Lions teeth are but like a Mill, which though it bruiseth, yet wasteth not the good wheat, only prepares and fits it to be made pure Bread.

Let

Let me (said he) be broken by them, so I may be made pure Manchet for Heaven.

Other Graces are but part of a Christians Armour, as the shield of Faith, &c. but Patience is the *Panoply*, or whole Armour of the Man of God.

Joan.

Fox, *Vol.* 3. *pag.* 52. The Lady *Joan*, Queen of *Navar*, who was poysoned at *Paris* a few dayes before the bloody Massacre, on *Aug.* 24. 1572. in her sickness she said, I take all this as sent from the Hand of God, my most merciful Father; nor have I during this extremity, feared to die, much less murmured against God for inflicting the same upon me, knowing that whatsoever he doth, he doth the same for as all in the end shall turn to my everlasting good. —I depend wholly upon Gods providence, knowing that all things are wisely disposed of by him. —— As for this life, I am in a good measure weaned from the love of it, in regard of the afflictions that have followed me from my youth hitherto; but especially because I cannot live without daily offending my good God, with whom I desire to be *Pag.* 53. with all my heart. ——In regard of mine own particular, my life is not dear unto me, seeing so long as I live in this frail flesh, I am still prone and apt to sin against God: Only my care is somewhat for my children, which God hath given me, because they shall be now deprived of me in their young years; yet I doubt not, but although it should please God to take me from them, that himself will be a Father to them, and a Protector over them, as he hath been to me in my greatest afflictions, and therefore I commit them wholly to his government *Pag.* 54. and Fatherly care. ——She often uttered these words, O my God, in thy good time deliver me from this body of death, and from the miseries of this

this life, that I may no more offend thee, and that I may attain to that felicity, which thou in thy Word haſt promiſed me. —— To a Miniſter a little before her death, ſhe ſaid, I neither expect Salvation, Righteouſneſs, nor Life from any elſe, than from my only Saviour Jeſus Chriſt, being aſſured that his only merit abundantly ſufficeth for the full ſatisfaction of all my ſins, albeit they are innumerable. Pag. 55.

Joris.

John Joris of *Aſſaben*, in a Letter of his to his Parents and Friends, a little before his Martyrdom, writ thus.——Moſt dear Father and Mother, Siſter and Brother, I write here unto you comfortable news, *viz.* That in all my life, I never ſaw any day ſo pleaſing to me, as this is, in which the Lord hath counted me worthy to be one of his Champions, and to Suffer for his holy Name: for which I give him moſt humble and hearty thanks. ——Rejoyce with me, I pray you, that God hath now called me to ſo glorious and welcome Marriage-Day. O how precious in the ſight of the Lord our God, is the death of his Martyrs! Dear Friends, two Prieſts and ſome of the Magiſtrates, have ſought to terrifie me with many threats, thinking to turn me aſide from my holy Profeſſion; but the Lord of his great mercy hath given me grace to withſtand them all. I plainly told them, I was not aſhamed of the Goſpel of Chriſt, but would be willing and ready to die in the defence thereof, following my Lord and Maſter Jeſus Chriſt, through all afflictions, to be made partaker with him at laſt of his eternal joys in his Celeſtial Tabernacle. Wherefore if God ſhall call any of you forth to ſuffer ought for his Names ſake, bear the ſame (I beſeech you) with meekneſs and patience, not declining from the truth Fox, *Vol.* 3. *comm. p.* 37.

truth for fear or favour, to the right hand or to the left, *But fear him rather, who is able to cast soul and body into Hell.* The time which God hath lent us to converse in this world, is but short; and therefore let us begin to abandon the love of this world, with all things therein, betimes, that so we may be ready to follow the call of God. Dear Father and Mother, I do take my last farewel of you, until we meet together again in the Kingdom of Heaven, where we shall partake of that joy that shall last for ever, all sorrows, tears, and griefs, being wiped away. Be ye not therefore grieved, I pray you, but be patient; for the affliction which is befallen me, is most acceptable to me, for which also I bless and praise the Lord.

Jueson.

Fox, *Vol.* 3. *pag.* 386. *Thomas Jueson*, being prest to Recant, said, I would not Recant for all the goods in *London*: I do appeal to Gods mercy, and will be none of your Church, nor submit my self to the same. And that I have said, I will say it again. And if there came an Angel from Heaven, to teach me any other Doctrine than that which I am in now, I would not believe him.

Juleddo, or *Julitta.*

Fox, *Vol.* 3. *pag.* 305. A Servant to a good Gentle-woman, telling Mr. *Bradford*, that her Mistress had been sorer afflicted with her own Father and Mother, than ever he was with his Imprisonment. Mr. *Bradford* bid her tell her Mistress, That he had read that day a godly History, written by *Basilius Magnus* of *Juleddo*, a vertuous Widow. She had great Lands, and many Children, and nigh her dwelt a Cormorant, which for her godliness hated her, and out of very malice took away her Lands, so that she was fain to go to Law. The Judg demanded of him, why he wrong-

wrongfully with-held these Lands from this Woman. He answered, he might, because she was disobedient to the Kings proceedings, for she will in no wise worship his gods, nor offer sacrifices unto them. Woman (said the Judg thereupon) if this be true, thou art like not only to lose thy Land, but thy Life. Whereupon she said, And is there no remedy, but either to worship your false gods, or else to lose my Lands and Life? then farewel Suit, farewel Lands, farewel Children, farewel Friends, yea, and farewel Life too, and in respect of the true Honour of the ever-living God, farewel all. At the place of her Execution, she exhorted all Women to be strong and constant; for (said she) ye were redeemed with as dear a price as men; for although ye were made of the rib of the man, yet be you all of his flesh: so that also in the case and trial of your faith towards God, ye ought to be as strong. *Pag.* 306.

Mr. *Ward* calleth her *Julitta*, and records her Speech thus: We Women received not only flesh from men, but are bone of their bone, and therefore ought to be as strong in Christs Cause. Ward, *pag.* 141.

Mr. *Fox* out of *Basil*, tells the Story thus, That when the Judge passed Sentence against *Julitta*, she said, Farewel Riches, and welcome Poverty; farewel Life, and welcome Death. All that I have if it were a thousand times more, would I rather lose, than speak one wicked and blasphemous word against God my Creator. I yield thee most hearty thanks, O my God, for this grace, that I can contemn and despise this frail and transitory world, esteeming Christian Profession above all Treasures. *Vol.* 1. *pag.* 123.

Afterwards, when any Question was demanded, her Answer was, I am the Servant of Jesus Christ.

At

At the Stake she said to the women beholding her, Stick not, O Sisters, to labour and travel after true piety and godliness. Cease to accuse the frailty of feminine Nature. What? Are not we Created of the same matter that Men are? Yea, after Gods Image and Similitude, are we made as lively as they. Not flesh only did God use in the Creation of the Woman, in sign and token of her infirmity and weakness, but Bone of Bones is she, in token that she must be strong in the true and living God, all falshoods forsaken, constant in faith, all infidelity renounced, patient in adversity, all worldly ease refused. Wax weary (my dear Sisters) of your lives, led in darkness, and be in love with my Christ, my God, my Redeemer, my Comforter, which is the true Light of the World. Perswade your selves, or rather the Spirit of the living God perswade you, that there is a World to come, wherein the Worshippers of Idols and Devils shall be tormented perpetually, and the Servants of the High God be Crowned eternally.

Justus Justberg.

The Mirrour of the Martyrs, pag. 113.

Brethren (said *Justus Justberg*) you see that my end approacheth, which howsoever I fear, as a man burdened with the body of sin; yet am I resolved as a Christian, joyfully to endure it, being assured that all my sins are fastened to the Cross of Christ.

Juventius.

Burroughs on Moses *Self-denial* pag. 132.

Chrysostome in an Oration on *Juventius* and *Maximus*, two Martyrs, brings in this objection of the Persecutors against them; Do not you see others of your rank do thus? And them answering thus; For this very reason we will manfully stand and offer our selves as a Sacrifice for the breach that they have made.

Kennedy

K.

Kennedy.

Alexander Kennedy, who passed not eighteen years of age, when he was presented before his bloody Butchers, at first was faint, and gladly would have recanted; but while the place of repentance was denied him, the Spirit of God wrought in him, and with a chearful countenance, and a joyful voice, upon his knees he said, O eternal God, how wonderful is that Love and Mercy that thou beareſt unto Mankind, and unto me the most Caitiff and miserable wretch above all others; for even now, when I would have denied thee, and thy Son, our Lord Jesus Christ my only Saviour, and so have cast my self into everlasting damnation; Thou by thy own hand hast pulled me from the very bottom of Hell, and made me to feel that heavenly comfort, which takes from me that ungodly fear wherewith before I was oppressed. Now I defie death, do what you please, I praise my God, I am ready. *The Ecclesiastical History of Scotland, pag. 24.*

Kerby.

Mr. *Wingfield* telling him, the fire is hot, the terror is great, the pain extreme, life sweet; Better it were betime to stick to mercy, while there is hope of life, then rashly to begin, and then to shrink; he said, Ah Mr. *Wingfield*, be at my burning, and you shall say there standeth a Christian Souldier in the fire; for I know that fire, water, sword, and all other things are in the hands of God, and he will suffer no more to be laid upon us than he will enable us to bear. *Fox, Vol. 2. pag. 568.*

When Sentence was past against him, he with most humble reverence holding up his hands, and bowing *Pag. 569.*

bowing himself devoutly, said, Praised be Almighty God.

Kilian.

Ward, *pag.* 162. To such as asked *Kilian*, a Dutch School-Master, if he loved not his Wife and Children? He answered, Yes, if all the world were gold, and were mine to dispose of, I would give it all to live with them, though it were but in Prison; yet is my soul, and my Lord Christ, dearer to me than all things whatsoever.

Knight.

Fox, *Vol.* 3. *pag.* 200. When *Stephen Knight* was at the Stake, he prayed, ——O Lord Jesus Christ, for whose love I leave willingly this life, and desire rather the bitter death of thy Cross, with the loss of all earthly things, than to abide the blasphemy of thy most holy Name, or to obey men in breaking thy holy Commandment. Thou seest, O Lord, that when I might live in worldly wealth to worship a false god, and honour thine enemy, I chuse rather the torment of the body, and the loss of this life, and have counted all things but vile, dust, and dung, that I might win thee; which death is dearer unto me, than thousands of Gold and Silver. Such love, O Lord, hast thou laid up in my Breast, that I hunger for thee, as the Deer that is wounded desireth the soil. Send thy holy Comforter, O Lord, to aid, comfort, and strengthen this weak piece of earth, which is empty of all strength of it self. Thou remembrest, O Lord, that I am but dust, and able to do nothing that is good. Therefore, O Lord, as of thine accustomed goodness and love, thou hast warden me to this Banket, and accounted me worthy to drink of thine own Cup amongst thine Elect, even so give me strength, O Lord, against this thine Element, which as to my sight it is most irksome and

and terrible, so to my mind it may at thy Commandement (as an obedient Servant) be sweet and pleasant, that through the strength of thy holy Spirit, I may pass through the rage of this fire into thy bosome, according to thy promise, *and for this mortal receive an immortal, and for this corruption put on incorruption.* Accept this burnt-sacrifice and offering, O Lord, not for the sacrifice, but for thy Dear Sons sake, my Saviour, for whose Testimony I offer this free-will-offering with all my hear and with all my soul. O Heavenly Father, forgive me my sins, as I forgive all the world. O sweet Son of God, my Saviour, spread thy wings over me. O blessed and holy Ghost, through whose merciful inspiration, I am come hither, conduct me into everlasting life. Lord, into thy hands I commend my Spirit. *Amen.*

Keyser.

Leonard Keyser, as he was led to the place where he was to be burnt, said, O Lord Jesus, remain with me, sustain and help me, and give me force and power. Fox, *Vol.* 2. *pag.* 114.

When the wood was ready to be set on fire, he cried with a loud voice, O Jesus, I am thine, have mercy upon me, and save me.

Knox

Mr. *John Knox*, wearied with removing from place to place, by reason of the Persecution that came upon him by the Bishop of St. *Andrews*, was determined to have left *Scotland*, and to have visited the Schools of *Germany* (he had then no pleasure in *England*, by reason that, although the Popes Name was suppressed, yet his Laws and Corruptions remained in full vigour) but was prevailed with by some Gentlemen, for their Childrens sake, whose Education he had undertaken, to go to St. *Andrews*, *The Ecclesiastical History of Scotland, in Folio, pag.* 74.

that he might have the benefit of the Castle, which was fortified against the Papists, since the death of the Cardinal in it. Thither he came *Ann.* 1547, where he was called to the Ministry after this manner. Mr. *Rough* having shewed in a Sermon what power the Congregation, how small soever, passing the number of two or three, had to elect any Man in the time of need, as that was, in whom they espied the Gifts of God, and how dangerous it was to refuse to hear the Voice of such as desire to be instructed, he directed his words to Mr. *Knox*, saying, Brother, you shall not be offended, although that I speak unto you that which I have in charge, even from all those here present, which is this. In the Name of God, and of his Son Jesus Christ, and in the name of these that presently call you by my Mouth, I charge you that you refuse not this holy Vocation, but as ye tender the Glory of God, the encrease of Christ's Kingdom, the edification of your Brethren, and the comfort of one, whom ye understand well enough to be oppressed by the multitude of Labours, that you take upon you the publick Office and Charge of Preaching, even as you look to avoid God's heavy displeasure, and desire that he shall multiply his Graces upon you. And in the end he said to those that were present, Was not this your Charge to me? and do ye not approve this Vocation? They answered, It is, and we approve it.

Pag. 75.

Besides this Vocation, that which necessitated Mr. *Knox* to enter in the publick place, was in bearing by his Pen Dean *Annan* a rotten Papist that had long troubled Mr. *Rough* in his Preaching, from all defences, that he was compelled to fly to his last refuge, the Authority of the Church, which (said the Dean) damned all *Lutherans* and Hereticks,

ticks, and therefore he would not dispute. Whereupon Mr. *Knox*, in the open audience of the Parish-Church of St. *Andrews*, told the Dean thus; As for your *Romish Church*, as it is now corrupted, and the Authority thereof, wherein stands the hope of your Victory, I no more doubt but that it is the Synagogue of Satan, and the Head thereof, called the Pope, to be that Man of Sin of whom the Apostle speaks, than I doubt that Jesus Christ suffered by the procurement of the Visible Church of *Jerusalem*; yea, I offer my self by word or writing, to prove the *Roman Church* this day farther to degenerate from the purity, which was in the days of the Apostles, than was the Church of the *Jews* from the Ordinance given by *Moses*, when they consented to the innocent death of Jesus Christ. The people hearing the offer, cried with one consent, We cannot all read your Writings, but we can all hear your Preachings; therefore we require you, in the Name of God, that ye let us hear the probation of what you have affirmed; for if it be true, we have been miserably deceived. Pag. 76.

The next Lord's Day he preached on *Dan.* 7. *And another King shall rise after them, and he shall be unlike unto the first, and he shall subdue three Kings, and shall speak words against the most High, and shall confume the Saints of the most High*, &c. In the beginning of his Sermon, he shewed the great love of God towards his Church, whom he pleased to forewarn of dangers to come, so many years before they came to pass. — After he made a short Discourse of the four Empires, the *Babylonian*, *Persian*, *Grecian*, and *Roman*, in the destruction of the fourth rose up that last Beast, which he affirmed to be the *Roman Church*; for to none other Power, that ever hath been yet, do all the Notes that God shewed to

the Prophets belong, except to it alone, and to it they do properly appertain, as such as are not more than blind may clearly see.—— Then he shewed that the Spirit in the New Testament gives to this King other new names; as the *Man of sin*, the *Antichrist*, the *Whore of Babylon*, which he proved to belong to the Papists, and their head the Pope.——

Pag. 78. Hereupon he was (with Mr. *Rough*) convented before the *Sub Prior* of St. *Andrews*, &c. and several Articles were read against them.

The strangeness (said the *Sub Prior*) of these Articles, which are gathered forth of your Doctrine, have moved us to call for you to hear your Answers. Mr. *Knox* said, I for my part praise my God, that I see such an Auditory; but because it is long since, that I have heard, that ye are one that is not ignorant of the Truth, I may crave of you in the Name of God, yea, and I appeal your conscience before that supreme Judge, that if ye think any Article there expressed, contrary to the Truth of God, that ye oppose your self plainly unto it, and suffer not the People to be therewith deceived: but if in your conscience you know the Doctrine to be true, then will I crave your *Patrocinie* thereto, that by your Authority the People may be moved the rather to believe the Truth. The *Sub Prior* answered, I come not here as a Judg, but only familiarly to talk, and therefore I will neither allow nor condemn, but if ye list, I will reason. Why may not the Church for good causes devise Ceremonies to decore the Sacraments, and other Gods Service?

K. Because the Church ought to do nothing but in faith, and ought not to go before, but is bound to follow the voice of the true Pastor.

S. It

S. It is in faith that the Ceremonies are commanded, and they have proper significations to help our faith, they have a godly signification; and therefore proceed from faith, and are done in faith. Pag. 79.

K. It is not enough that man invent a Ceremony, and then give it a signification according to his pleasure; for so might the Ceremonies of the *Gentiles*, and of *Mahomet* be maintained: But if any thing proceed from faith, it must have the Word of God for its assurance; for faith comes by hearing, and hearing by the Word of God. Now if ye will prove that your Ceremonies proceed from faith, and do please God; you must prove that God hath commanded them, else they are sin; for whatsoever is not of faith, is sin.

S. Will ye bind us so strait, that we may do nothing without the express Word of God? What if I ask drink, think ye that I sin? And yet I have not Gods Word for me.

K. I would ye should not jest in so grave a matter, neither would I that you should begin to hide the truth with Sophistry. — As to your drinking, I say, that if ye either eat or drink without assurance of Gods Word, in so doing you displease God by sinning against him; for the creatures are sanctified by the Word and Prayer. The Word is this, *all things are clean to the clean.* — But the Question is not of meat or drink, wherein the Kingdom of God consisteth not, but of Gods true Worshipping, without which we can have no society with God; and here it is doubted, if we may take the same liberty in using of Christs Sacraments, that we may do in eating and drinking. — *Moses* saith, *All that the Lord thy God command-*

deth thee to do, that do thou to the Lord thy God, add nothing to it, diminish nothing from it. By these Rules I think the Church of Christ will measure God's Religion, and not by that which seems good in their own eyes.

Pag. 80. *S.* Pardon me, I spake it, because I was dry, Frier follow the Argument.

F. I will prove that those Ceremonies ye damn, are ordained by God; for the Ceremonies of the Church are the Gold, Silver, and precious Stones, which do abide the Fire, and consume not away, *&c.*

K. I praise God, through Christ, I find his Word true; Christ bids us not fear when we shall be called before Men to give Confession of his Truth; *For it shall be given in that hour, what we shall speak.* If I had sought the whole Scriptures, I could not have produced a place more potent to confound you.——I would learn of you what Fire it is that your Ceremonies do abide? and in the mean give you this Argument from the same Text against you. That which can abide the Fire, can abide the Word; but your Ceremonies cannot abide the Word, therefore they cannot abide the Fire, then are they not Gold, Silver, and precious
Pag. 81. Stones.

F. I deny your *Minor, viz.* That our Ceremonies may not abide the Trial of God's Word.

K. I prove, That abides not the trial of God's Word, which God's Word condemns; but God's Word condemns your Ceremonies; therefore they do not abide the trial thereof, but as a Thief abides the trial of the Inquest, and thereby is condemned to be hanged, *&c.* The *Minor* is evident, for the plain and strait Commandement is, *Not that*
Deut. 4. *thing that appears good in thine eyes shalt thou do* to the

Lord

Lord thy God, *but what the Lord thy God hath commanded thee, that do thou, add nothing to it, diminish nothing from it.* Now unless ye be able to prove that God hath commanded your Ceremonies, this Command will damn both you and them.

The Frier would not answer directly, but ever fled to the Authority of the Church. Whereto Mr. *Knox* answered oftner than once, That the Spouse of Christ had neither Power nor Authority against the Word of God. Then said the *Frier*, you will leave us no Church. Indeed (said Mr. *Knox*,) in *David* I read, that there is *a Church of Malignants*, that Church ye may have without the Word, &c. but as for me I will be of none other Church, except of that which hath Jesus Christ to be Pastor, which hears his Voice, and will not hear a stranger. Pf. 26. 5.

Upon the appearance of one and twenty *French Gallies* in the sight of the Castle, the Castle was demanded to be delivered, and the Governor refusing, it was besieged by Sea and Land, the Plague being within. Mr. *Knox* ever told them within, That their corrupt life, having fallen into all kind of licentiousness, puft up with pride of their success, and relying on *England* for help in case of need, could not escape the punishment of God. When they triumphed of their Victory, he lamented, and said, They saw not what he saw. When they bragged of the force and thickness of their Walls, he said, They should be but Egg-shells. When they vaunted, *England* will rescue us, he said, Ye shall not see them, but ye shall be delivered into your Enemies hands, and shall be carried into a strange Country. Pag. 83. Pag. 84.

The last of *July* the Castle was delivered upon Articles, That the lives of all in the Castle should

be saved, and safely transported into *France*, &c. In *France* the Principal, that looked for freedom, were put into several Prisons, and the rest were left in the *Gallies*, and miserably used, among which M. *Knox* was all the Winter.

Pag. 92. When Mr. *James Balfour* (afterwards Sir *James Balfour*, and an Apostate) would ask Mr. *Knox*, if he thought that ever they should be delivered; his Answer ever was, That God would deliver them from that bondage to his Glory, even in this life.

When the *Gallies* returned to *Scotland*, within sight of St. *Andrews*, Mr. *James* willed Mr. *Knox* (who was then extremely sick, that few hoped his life) to look to the Land, and asked if he knew it? He answered, Yes, I know it well, for I see the Steeple of that place, where God in publick opened my mouth to his Glory, and I am fully perswaded, how weak soever I now appear, that I shall not depart this life, till that my tongue shall glorifie his holy Name in the same place. This he spake many Years before he sate foot on *Scottish* ground.

In answer to a Letter from those that were imprisoned in *Mount Michel*, Mr. *Knox* writes; That if without the blood of any shed or spilt by them for their deliverance, they might set themselves at liberty, they might safely do it. But to shed any mans blood for their freedom, thereto would he never consent. Adding farther, that he was assured that God would deliver them and the rest of that company, even in the eyes of the world, but not by such means they looked for, that the praise of their deliverance should redound to his Glory only. He willed therefore every one to take the occasion that God offered to them, provided that they did no-

nothing against Gods command for deliverance. ——Adding, that in one instant God delivered the whole company into the hands of unfaithful men, but so would he not relieve them; but some would he deliver by one means, and at one time, and others must abide for a season upon his good pleasure. Pag. 93.

When Mr. *Knox* was delivered, he came into *England*, and was Preacher to *Barwick*, then to *Newcastle*, then to *London*, &c. But before he was delivered, whilst in the *Gallies*, he wrote a Treatise containing the Sum of his Doctrine, and the Confession of his Faith, and sent it to his Familiars in *Scotland*, with his Exhortation, that they should continue in the truth, which they had professed, notwithstanding any worldly adversity that might ensue thereof.

Whilst he was in *England*, he was in so great favour and esteem with King *Edward* the Sixth, that he was offered a Bishoprick; but he not only refused and rejected it, but with a grave and severe Speech declared, That the proud title of Lordship, and that great state was not to be suffered to be in the Church of God, as having *Quid commune cum Antichristo, i.e.* somewhat common with Antichrist. *See his Life before the Ecclesiastical History of Scotland, pag. 2.*

King *Edward* being dead, the Persecution of Queen *Mary* made him leave *England*, with many other godly Ministers; and first he went to *Frankford*, where for a time he preached the Gospel to the *English* Congregation there.

There he wrote his Admonition to *England*, *&c.* 1554. *See this Admonition at the end of the Ecclesiastical History of Scotland, pag. 43.*

In his Admonition to the true Professors of the Gospel of Christ in *England*. —— Looking for a suitable Scripture to handle for your consolation in these most dark and dolorous times, as I was

turn-

turning my Book, I chanced to see a Note in the Margin written thus in Latin, *Videat Anglia*, Let England *beware*; the Note written was this, Seldom it is that God worketh any notable work to the comfort of his Church, but that trouble, fear,
Pag. 44. and labour cometh upon such as God hath used for his Servants, and Workmen; and also tribulation most commonly followeth that Church, where Christ Jesus is most truly preached. This Note was made upon *Mat.* 14. which place declareth, that after Christ had used the Apostles, as Ministers and Servants, to feed so many thousands, *&c.* he sent them to Sea, *&c.* and there they met with a Storm, that was like to overthrow their poor Boat and them. — Remembring that I had handled the same Scripture in your presence, I thought nothing more expedient, than shortly to call to mind such things, as then, I trust, were touched. —— Why Christ sent away from him the People,
John 6. the Evangelist *John* declareth, saying, *When Jesus knew that they were come to take him*, that *they might make him King*, he *passed secretly* (or all alone) *to the Mountain.* —— The People sought by Christ a carnal and worldly Liberty, regarding nothing his Heavenly Doctrine, *&c. viz.* that such as would follow him, must suffer for his Names sake, persecution, must be hated of all men, must deny themPag. 45. selves, must be sent forth as Sheep among Wolves: No part of this Doctrine pleased them; but their whole mind was upon their Bellies, for sufficing whereof, they devised that they would appoint Christ their Worldly King; for he had power to multiply Bread at his pleasure. Which vain opinion perceived by Christ, he withdrew himself from their company, to avoid all such suspition, and to let them understand, that no such Honours did

agree

agree with his Vocation, who came to serve, and not to be served. —— Why the Disciples should suffer that great danger, Saint *Mark* plainly shews, saying, *That their hearts were blinded, and therefore did neither remember, nor consider the Miracle of the Loaves, i.e.* Albeit they touched the Bread, &c. and gathered up twelve Baskets full, &c. yet did not they rightly consider the infinite Power of Christ Jesus by this wonderful Miracle; and therefore of necessity it was, that in their own Bodies they should suffer trouble for their better instruction. When I deeply consider how the Flock of Christ was fed under King *Edward* the sixth, and now behold the dispersion, &c. methinks I see the same causes to have moved God, not only to withdraw his presence from the Multitude, but also to have sent his well-beloved Servants to the Travels of the Seas, &c. What were the affections of the greatest multitude that followed the Gospel is easily judged by their lives. Who lived (in that rest) as that he had refused himself? —— as that he had been crucified with Christ? —— as that he had certainly looked for trouble to come upon him? yea who lived not in delicacy and joy, and seeking the world and pleasures thereof, caring for the flesh and carnal Appetites, as though Death and Sin had clean been devoured? and what was this else then to make of Christ an earthly King? The Word, that we professed, daily cried in our ears, that our Kingdom, our Joy, our Rest and Felicity, neither was, is, nor should be upon the Earth, &c. but in Heaven, into which we must enter by many tribulations. But, alas! we sleeped in such security, that the sound of the Trumpet could of many never be perfectly understood, but alwayes we persuaded our selves of a certain tranquility, as though *Mark 6.* *Pag. 46.*

the

the troubles, whereof mention is made within the Scriptures of God appertained not at all to this Age, &c. and therefore was our Heavenly Father compelled to withdraw from us the presence of his Verity, to the end we may more earnestly thirst for the same, and with more obedience embrace and receive it, &c. — I mean not that such as have left Christ in body and heart, shall embrace the the Verity, but such as by the infirmity of the flesh, and weakness of faith, dare not openly and boldly confess that, which their hearts know to be most true, and lament for the imperfection by-past and present; from such shall not the amiable presence of Christ for ever be withdrawn; but yet again shall the eyes of their sore troubled hearts behold that Light of Christs Gospel, wherein they most delight. We the Ministers, who were distributers of this Bread (the true Word of God) lacked not our offences, which also moved God to send us to the Sea. And because no man's offences are so manifest unto me as mine own, I will only censure my self. — (*O that all such Ministers, as are far from their Charges, would seriously and sadly peruse and lay to heart his humble confession.*) The portion of Heavenly Bread which I received from Christ by his Benediction multiplied in breaking, &c. but
Pag. 47. alas! how little did I consider the dignity of this Office, and the Power of God, that then multiplied the Bread, the People received of my hands? God I take to record in my Conscience, that I delivered the same Bread, that I received of Christs hands; and that I mixed no poyson with the same, *i. e.* I teached Christs Gospel without any mixture of mens dreams, devices, or phantasies, but alas I did it not with such fervency, with such indifferency and diligence, as now I know it was my duty. Some

com-

complained in those days that the Preachers were indiscret Persons, yea, Railers, &c.—— But alas! this day my Conscience accuseth me, that I spake not so plainly, as my duty was to have done; for I ought to have said to the wicked man expressly by his name, Thou shalt die the death. I find *Jeremiah* the Prophet to have done so to *Pashur* the high Priest, and to *Zedekiah* the King.—— The blind love I did bear to this my wicked Carkass, was the chief cause I was not fervent and faithful enough in that behalf; for I had no will to provoke the hatred of all men against me.—— As I was not so *fervent* in rebuking manifest iniquity, as I should, so was I not so *indifferent* a Feeder as is required of Christs *Steward*; for the love of friends and carnal affection of some men, with whom I was most familiar, allured me to make more residence in one place than in another, having more respect to the pleasure of a *few*, then the necessity of *many*. *Pag.* 48. ——Moreover remaining in one place, I was not so diligent as mine office required; but sometime by counsel of carnal Friends I spared the body, some time I spent in worldly business of particular Friends, and sometime in taking recreation, &c. And albeit men may judge these to be light and small offences, yet I acknowledg, that unless pardon should be granted unto me in Christs Blood, that every one of these three offences deserved damnation. ——And beside these, I am assaulted, yea, infected and corrupted with seeking the favour, estimation, and praise of men. ——O Lord, be merciful to my great offence, and deal not with me according to my great iniquity; but according to the multitude of thy mercies, remove from me the burden of my sin; for of purpose and mind to have avoided the vain displeasure of *Man*, I spared

red little to offend thy *Majesty*. Think not that I thus accuse my self without cause, to appear more holy, or to accuse my Brethren; No, God is Judg to my Conscience, that I do it from an unfeigned and sore troubled heart. This great tempest cometh from the great mercy of our Heavenly Father, to provoke us to unfeigned repentance; for neither *Preacher* nor *Professor* did rightly consider the time of our merciful visitation, but we spent our time, as though God's Word had rather been preached to satisfie our *phantasies*, than to reform our evil *manners*. Which thing if we earnestly repent, then shall Jesus Christ appear unto our comfort, be the storm never so great. Haste, O Lord, for thy Names sake.

Observe next the vehemency of the fear, which the Disciples indured in that great danger, of longer continuance than any before; They were

Pag. 49. in the midst of the raging Sea, and it was night, and Christ their Comforter absent from them, and cometh not to them, neither in the first, second, nor third Watch. What fear think you were they in? Such as be in like danger in *England* do by the storm better understand, than my Pen can express. What we read here to have chanced to Christ Disciples, and their poor Boat, the same thing hath chanced, doth, and will chance to the true Church travelling (like a Ship) in the Sea of this troublesome World, to the Haven of eternal Felicity.

Pag. 50. The Wind, that always hath blown against the Church of God, is the malice of the Devil: As the Wind is invisible, and yet the poor Disciples feel that it troubleth and letteth their Ship; so the pestilent envy of the Devil worketh in Reprobates so subtily, that it cannot be espied by God's Elect, nor by his Messengers, till first they feel the blast

thereof

thereof to blow their Ship backward. As the vehement Wind causeth the Waves of the Sea to rage, and yet the dead Water neither knoweth what it doth, nor can cease from being troubled, and troubling Christ's Disciples in their poor Ship; so by the envy and malice of the Devil are wicked and cruel, both Subjects and Princes (whose hearts are like the raging Sea) compelled to persecute the true Church of Christ, and yet so blinded, that they see not their manifest iniquity, nor can they cease to run to their own destruction. —— The whole malice of the Devil hath always this end, to vex and overthrow Christ's afflicted Church. Pag. 52.

—— Albeit the Tyrants of the Earth have learned by long experience, that they are never able to prevail against God's Truth, yet because they are bound Slaves to their Master the Devil, they cannot cease to persecute the Members of Christ, when the Devil bloweth his Wind in the darkness of the night, *i.e.* when the Light of Christ's Gospel is taken away, and the Devil reigneth by Idolatry, Superstition, and Tyranny. —— It is fearful to be heard that the Devil hath such power over any Man, but yet the Word of God hath so instructed us, and therefore we must believe it. He is called the *Prince and God of this World*, because he reigneth and is honoured by Tyranny and Idolatry in it. He is called the *Prince of Darkness, that hath power in the Air*. It is said, *he worketh in the Children of Unbelief*, &c. —— And therefore wonder not that now the Devil rageth in his obedient Servants; for this is their Hour and Power granted to them, they cannot cease, nor assuage their furious fumes: for the Devil, their Sire, stirreth, moveth, and carrieth them at his will. —— I do not attribute to him or them power at their pleasure, but only as God Pag. 54. Pag. 55.

shall

shall suffer. When therefore I hear what the ravenous Lions do, I pray, O Lord, those cruel Tyrants are looſed by thy hand, to puniſh our former ingratitude, whom, we truſt, thou wilt not ſuffer to prevail for ever, but when thou haſt corrected us a little, and haſt declared to the world the tyranny that lurked in their boldened breaſts, then wilt thou break their jaw-bones, and wilt ſhut them up in their Caves again, that the generation and poſterity following may praiſe thy holy Name, before thy Congregation. *Amen.* —I know that God ſhall yet ſhew mercy to his afflicted Church in *England*, and repreſs the pride of theſe preſent Tyrants, as he hath done thoſe that were before us. Therefore, beloved Brethren in our Savior Jeſus Chriſt, hold up to God your hands, that ye faint not through fear, and hear the Voice of your God, who ſweareth by himſelf, that he will not ſuffer his Church to be oppreſſed for ever, and that he will not deſpiſe our ſobs to the end, if we will rowe and ſtrive againſt this vehement Wind: I mean, if that ye will not turn back headlong to Idolatry, then ſhall this ſtorm be aſſwaged in deſpight of the *Devil*. —Be not moved from the ſure Foundation of your Faith; for albeit that *Chriſt Jeſus* be abſent from you (as he was from his *Diſciples* in that great ſtorm) by his bodily preſence, yet he is preſent by his mighty Power and Grace. He ſtandeth upon the Mountain in ſecurity and reſt, *i.e.* his Fleſh and whole Humanity is now in Heaven, and can ſuffer no ſuch trouble, as once he did; yet he is full of pity and compaſſion, and doth conſider all our travel, anguiſh, and labours wherefore it is not to be doubted, but that he will ſuddenly appear to our great comfort. The tyranny of this world cannot keep back his coming, nor

Pag. 56.

then the bluſtering wind and raging Seas let Chriſt to come to his Diſciples, looking for preſent death. —We gave you warning of theſe days long ago: For the reverence of Chriſts Blood let theſe words be noted; The ſame Truth, that ſpake before of theſe dolorous days, fore-ſpake alſo the everlaſting Joy prepared for ſuch as ſhould continue to the end. The trouble is come: O dear Brethren, look for the Comfort, and (after the example of the *Apoſtle*) abide in reſiſting this vehement ſtorm a little ſpace. The third watch is not yet ended. Remember that Chriſt came not to his *Diſciples* till the fourth watch. Pag. 57. —Obſerve next that the Diſciples at the preſence of Chriſt, were more afraid than they were before: That Chriſt uſeth no other Inſtrument but his Word, to pacifie their hearts: That *Peter* in a fervency firſt left the Ship, and yet after feared: That Chriſt permitted neither *Peter*, nor the reſt of his Diſciples to periſh in that fear, but glorioufly delivered all, and pacified the tempeſt. —There were three cauſes why the Diſciples knew not *Chriſt*, but judged him to be a Spirit: The darkneſs of the night, that letted their eyes to ſee him: The unaccuſtomed Viſion that appeared; and it was above nature that a maſſy, weighty, and heavy body of a Man (ſuch as they underſtood their Maſter Chriſt to have) ſhould be born up of, and walk upon the water of the raging Sea and not ſink: And finally, the horror of the tempeſt, and great danger they were in, perſwaded them to look for none other, but certainly to be drowned. —What here happened to Chriſt himſelf, daily happeneth to the verity of his bleſſed Word, &c. The truth and ſincere Preaching of his glorious Goſpel, ſent by God for mans deliverance from ſin, &c. is judged to be Hereſie and deceiveable

Doctrine, sent by the Devil to mans destruction.

Pag. 58. —— The chief note is this, The more nigh deliverance and salvation approacheth, the more strong and vehement is the temptation of the Church of God: And the more nigh that Gods vengeance approacheth to the wicked, the more proud, cruel, and arrogant are they, Whereby it commonly comes to pass, that the Messengers of Life are judged to be the Authors of all Mischief, Thus

Exod. 5.6, &c. the *Israelites* cursed *Moses*, alledging that he and *Aaron* was the whole cause of their last extreme

Pag. 59. trouble. —— This I write to admonish you, that although you see Tribulation so abound, that no hope be left, that yet you decline not from God, And that albeit sometimes ye be moved to hate the Messengers of Life, that therefore ye shall not judg that God will never shew Mercy after. No, dear Brethren, as he hath dealt with others before you, so will he deal with you. —— One cause why God permitteth such blood-thirsty Tyrants to molest his Church, is this, Such is his Justice, that he will not pour forth his extreme Vengeance upon the wicked, until such time as their iniquity be full manifest, that their very Flatterers cannot excuse

Exod. 10. it. *Pharaoh* was not destroyed, till his own houshold Servants and Subjects abhorred and condemned his stubborn disobedience. —— If *Gardener*, *Tunstal*, and *Bonner*, had suffered death when first they deserved it, *Papists* would have alledged (as they did) that they were reformable, neither thirsted they for the blood of any man. And of Lady *Mary* who hath not heard, that she was sober, merciful, and one that loved the Common-wealth of *England*? Had she and her pestilent Council been dead before these days, their iniquity and cruelty had not

Pag. 62. so manifestly appeared to the world. — Thus (dear Bre-

Brethren) must the Sons of the Devil declare their own impiety and ungodliness, that when Gods vengeance (which shall not sleep) shall be poured forth upon them, all Tongues shall confess and say, That God is Righteous in all his Judgments.

——The means Christ used to remove the Disciples fear, is only his Word, he said, *Be of good comfort, it is I, be not afraid.* The natural man (that cannot understand the Power of God) would have desired some other present comfort in so great a danger, as either to have had the Heavens to have opened, and to have shewed them such a light in that darkness, that Christ might have been fully known by his own Face, or else, that the winds and raging waves of the Sea suddenly should have ceased, or some other Miracle, that had been subject to all their senses, whereby they might have perfectly known that they were delivered from all danger. And truly, equal it had been to Christ Jesus to have done any of these (or any work greater) as to have said, *It is I, be not afraid:* But he would hereby teach us the dignity and effectual power of his holy Word.

——This I write (Beloved in the Lord) that ye knowing the Word of God, not only to be that whereby were created Heaven and Earth, but also to be the Power of God to Salvation to all that believe, *&c.* may now in this hour of Darkness and most raging Tempest, thirst and pray, that ye may hear yet once again this amiable Voice of your Saviour Christ, *Be of good comfort, it is I, be not afraid.* *Pag.* 63. *Pag.* 64.

——Exercise your selves *secretly* in revolving that which sometimes you have heard *openly* proclaimed in your ears, and be every Man now a faithful Preacher to his Brother; *If your communication be of Christ, assuredly he will come before ye be aware.* Luke 24.

 ——What

——What comfort was in the hearts of the Disciples, when they heard these words, *It is I, your Master, your Master, most familiar, whose Voice you know, whose work you have seen, who commanded you to enter into this journey, it is I, be not afraid,* cannot be expresst, but by those that have experienced the com-
Pag. 65. forts of the Spirit after great conflicts, &c. —It is certain Christs Voice had wrought in *Peter's* heart, not only a forgetting and contempt of the great tempest, but such boldness and love, that he could fear no danger following, but assuredly did believe that nothing could resist his Masters Command, and therefore he saith, *Command me to come, q. d.* I desire no more then the assurance of thy command. If thour wilt command, I am determined to obey. The waters cannot prevail against me if thou speak the word: So that whatsoever is possible unto thee, by thy Will and Word may be possible unto me.——

Pag. 68. ——Such as bear reverence to Gods most holy Word, are drawn by the power and virtue of the same, to believe, and follow, and obey that, which God commandeth, be it never so hard, and contrary to their affections; and therefore are they wonderfully preserved, when Gods Vengeances are poured forth upon the disobedient.

Pag. 70. ——In *Peter's* being afraid, seeing a mighty wind, and when he began to sink, crying, *Lord, save me:* Three things are principally to be noted: From whence cometh the fear of Gods Elect: Why they faint in adversity: What resteth with them in the time of their fear and down-sinking. ——The cause of our fear, who would through the storms of the Sea go to Christ, is, that we more consider the dangers and lets that are in our Journey, than we do the Almighty Power of him that hath

hath commanded us to come to himself. —This I note for this purpose, that albeit this late most raging storm hath taken from you the presence of Christ for a time, so that you have doubted whether it was Christ which you saw before or not, and albeit that the vehemency of this contrary wind, that would drive you from Christ, hath so employed your ears that almost you have forgotten what he was who commanded you to come to himself, when that he cried, *Come unto me*, &c. *Past from Babylon, O my People*, &c. Yet despair not, such offences have chanced to Gods Elect before you. If obstinately ye shall not continue, yet shall you find mercy and grace. —So long as *Peter* neither feared danger, nor mistrusted Christs Word, so long the Waves did serve his feet, as if they had been dry, solid, and sure ground, &c. to instruct us, *That lively faith makes men bold, and is able to carry us through such perils, as are unexpable to nature.* But when faith begins to faint, then beginneth man to sink down in every danger. —Indeed with Gods Elect in their greatest fear and danger, there resteth some small spark of faith, which by one means or other declareth it self; albeit the afflicted person in fear or danger doth not presently perceive the same. —*Lord, save me*, declares that *Peter knew the power of Christ able to deliver him*, and that he had some hope through Christs goodness to obtain deliverance. —

Mat. 11. Rev. 18.

Pag. 71.

Pag. 73.

It is also to be noted, that in his great Jeopardy *Peter* murmureth not against Christ, neither blames him, albeit at his Command he had left his Boat, he said not, Why letteſt thou me sink, seeing I have obeyed thy Command? Moreover, he asked help of Christ alone. —Immediately stretched forth his hand, &c. Note, *That God is alwayes nigh to*

those that call on him faithfully, &c. What was visibly done to *Peter*, is done to Christs members invisibly in all Ages.

Pag. 74. —Open your ears (dear Brethren) and let your hearts understand that our God is unchangeable, his gracious Hand is not *shortned* this day. —If we know the danger we are in, and unfeignedly call for deliverance, the Lords *hand* is nigher than the *sword* of our enemies. —Christs rebuke of *Peter* teacheth us, That *God doth not flatter, nor conceal the faults of his Elect*, but makes them manifest, that the offenders may repent, and that others may avoid the like offences. —In passing to Christ through the storms of this world, it is not only required that our faith be fervent in the beginning, but constant to the end, and not faint. —We have less excuse for doubting than *Peter*, for he might have alledged, that he was not advertised that any great storm should have risen between him and Christ, which we cannot justly alledge; for since Christ hath appeared to us, he hath continually blown in our ears, that Persecution should follow

Pag. 75. the Word that we professed. Alas then! why doubt we through this storm to go to Christ? Support, O Lord, and let us sink no farther. —O blessed and happy are those that patiently abide the deliverance of the Lord. The raging Sea shall not devour them, albeit they have fainted, &c. The Majesty of Christs presence shall put to silence this boisterous wind, the malice of the Devil, which so bloweth in the hearts of *Princes*, *Prelates*, and *tumultuous*, &c. —

—Peradventure some there are of Gods Elect beholding such as have sometimes boldly professed Christs verity, now to be returned to their accustomed Abominations, and themselves to be so over-

come

come of fear, that against their knowledg and conscience they stoop to an *Idol*, and with their presence maintain the same fear, whether it be possible the Members of Christs Body can be permitted so horribly to fall to the denial of their Head. The dolour and fear of such, I grant to be most just; for O how fearful is it for the love of this Transitory life in the presence of Man, to deny Christ, and his known and undoubted Verity? Yet such as be not obstinate contemners of God I should counsel, that they would rather appeal to Mercy, than to pass against themselves the fearful Sentence of Condemnation, and to consider that *God includeth all under unbelief, that he may have Mercy on all.* — And that all Christs *Apostles* fled from him, and denied him in their hearts, and yet were not rejected for ever. — Some may demand, How shall it be known in whom faith is not utterly quenched, and in whom it is, seeing all flee from Christ, and bow down to Idolatry? Hard it is, and in a manner impossible, that one Man should be able to judg of another, that could not *Elijah* do of the *Israelites* in his days, but yet a Man may of himself. — And wilt thou have a trial, whether the root of faith remaineth with thee or not? Feelest thou thy soul fainting in faith, as *Peter* felt his body sink down in the waters? Art thou as sore afraid, that thy soul shall drown in Hell, if thou consentest or obeyest Idolatry, as *Peter* was, that his body should drown in the waters? Desirest thou as earnestly the deliverance of thy soul, as *Peter* did the deliverance of his body? Believest thou that Christ is able to deliver thy soul, and that he will do the same according to his promise? Dost thou call upon him without hypocrisie, now in the day of thy trouble? Dost thou thirst for his presence,

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and for the liberty of his Word again? Mournest thou for the great abominations that now overflow the Realm of *England*? If these promises remain in thy heart then art not thou altogether destitute of faith, neither shalt thou descend to perdition for ever, but the Lord shall mercifully stretch forth his mighty hand, and deliver thee. How? It neither appertains to thee to *demand*, nor to me to *define*.

—— I think not that suddenly and by one means, shall all the faithful in *England* be delivered from Idolatry: No, it may be that God so strengthens the hearts of some of those that have fainted before, that they will resist *Idolatry* to the death, and that were a glorious and triumphant deliverance; Of others God may so touch the hearts, that they will chuse to go as *Pilgrims*, from Realm to Realm, suffering hunger, cold, heat, thirst, wearinesse and poverty, than they wish abide (having all abundance) in subjection of Idolatry: To some God may offer such occasions, that in despight of Idolaters they may remain in their own Land, and yet neither *Bow the knee to Baal*, nor lack the lively food of Gods most holy Word. ——Seeing we are to like the Disciples, let us make such a complaint (as the following one) unto God. *O God, the heathen* Pag. 78. *are entred into thine inheritance, they have defiled thy holy Temple, and have profaned thy blessed Ordinances*, &c. Thy Prophets are persecuted, and none are permitted to speak thy Word freely, the poor Sheep of thy Pasture are commanded to drink the venemous waters of mens Traditions, &c. Such is the tyranny of these most cruel Beasts, that they say plainly, they shall root us out at once, so that no remembrance shall remain of us on earth. O Lord, thou knowest we are but flesh, &c. We confess we

are

are punished most justly, thy blessed Gospel was in our ears, like a Lovers Song, it pleased us for a time; but alas! our lives did nothing agree with holy Statutes. ——But be thou mindful, O Lord, that thy Enemies blaspheme thy holy Name, &c. Thy Gospel is called Heresie, and we are accused as Traytors, for professing the same, &c. Albeit our sins accuse and condemn us, yet do thou according to thy great Name. ——*Correct us, but not in thy hot displeasure, spare thy People, and permit not thine inheritance to be in rebuke for ever*, &c. Gather us yet once again to the wholesome treasures of thy most Holy Word, that openly we may confess thy blessed Name within the Realm of *England*.—*Amen.*

——Abide patiently the Lords deliverance, *Pag. 79.* avoiding and flying such offences as may separate and divide you from the blessed Fellowship of the Lord Jesus at his second coming. Watch and pray, resist the Devil, and row against this vehement Tempest, and the Lord shall come shortly to your comfort, and you shall say, *Behold, this is our God,* Isa. 26. *we have waited for him, and he hath saved us.*—

Mr. *Knox* remained at *Frankford* till some more given to unprofitable Ceremonies, than to the sincerity of Religion, essaied by a most cruel, barbarous, and bloody practice to dispatch him out of the way. They accused him to the Magistrates of high Treason against the *Emperour*, and his Son *Philip*, and *Mary* Queen of *England*, for that in his Admonition to *England*, he called the *Emperour* no less an Enemy to *Christ* than *Nero*, and Queen *Mary* more cruel than *Jezabel*. The Magistrates perceiving their malice, and abhorring their bloody attempt, gave advertisement secretly to him to depart their City, because they could not save

See the History of Troubles at Frankford, *pag.* 37, 38. *And the Ecclesiastical History of* Scotland, *pag.* 93, 94.

save him, if he were required by the *Emperor*, or by the *Queen* of *England* in the *Emperors* Name.

The night before his departure, he made a most comfortable Sermon of the Death and Resurrection of Christ, and of the unspeakable joys that were prepared for Gods Elect, which in this life suffer Persecution for the Testimony of his blessed Name.

From *Frankford* he went to *Geneva*, and thence to *Diep*, and thence to *Scotland*.

The Ecclesiastical History of Scotland *pag.* 98, 99.

At his coming to *Edinburg*, the Lord made him instrumental for the comforting the troubled conscience of Mrs. *Elizabeth Adamson*, who under extreme torments of body, said, A thousand years of this torment, and ten times more joyned unto it, is not to be compared to a quarter of an hour that I suffered in my Spirit. I thank my God, through Jesus Christ, that hath delivered me from that fearful pain, and welcome be this, even so long as it pleaseth the Majesty of Heaven to exercise me therewith.

At his coming into *Scotland*, he began as well in private conference as preaching, to shew how dangerous a thing it was to communicate in any sort with *Idolatry*. Whereupon the Question was debated, Whether in any wise it was lawful for a Christian to go to Mass, or to communicate with the abused Sacraments in the *Papistical manner*? It was urged, that *Paul* at the command of *James*, and of the *Elders* of *Jerusalem*, passed to the Temple, and feigned himself to pay his Vow with others. *Pa.* 100. But this and other things were so fully answered by Mr. *Knox*, that Mr. *Maitland* confessed, *I see very perfectly that our shifts will serve nothing before God, seeing that they stand us in so small stead before men.* His Answer to the fact of *Paul*, &c. was, (1.) The

fact

fact was most unlike going to *Mass*; for to pay Vows was sometimes Gods command, as was never *Idolatry*; and their Mass from the Original was, and remained odious *Idolatry*. (2.) I greatly doubt (said he) whether either *James*'s command, or *Paul*'s obedience, proceeded of the Holy Ghost, seeing he fell into the most desperate danger that ever he sustained before, for obeying worldly, wise counsel.

Mr. Knox was so successful in a short time through the blessing of God, that the *Earl* of *Glencarn*, the *Earl* of *Marshel*, and *Henry Drummond*, were so contented with his Exhortation, that they willed him to write unto the *Queen Regent* somewhat that might move her to hear the Word of God. He obeyed their desire, and wrote that which was afterwards Published, and is called, *The Letter to the Queen Dowager*, which was delivered to her own hands, by the Earl of *Glencarn*. The *Queen* having read it, delivered it to the Bishop of *Glasgow*, saying in mockage, Please you my Lord to read a *Pasquil*; which words coming to the ears of Mr. *Knox*, occasioned him to make the Additions to his Letter. *Pag.* 101.

In his Letter. —— The Christians Victory standeth not in resisting, but suffering: As our Soveraign Master pronounceth to his *Disciples*, *Thus in patience they should possess their souls*: And *Isaiah* painteth forth all other Battels to be with violence, tumult, and blood-shedding, but the Victory of Gods People to be in quietness, silence, and hope; meaning that all others that obtain victory, do enforce themselves to resist their Adversaries to shed blood, and to murder: But so do not Gods Elect, for they suffer all things at the command of him who hath appointed them to suffer, being *See this Letter with the Additions at the end of the Ecclesiastical History of Scotland, pag.* 81. Mat. 5. John. 14. 16. Isa. 9.

ing most assuredly perswaded that then only they triumph, when all men judge them oppressed; for in the Cross of Christ always is included a secret
Pag. 82. and hid victory, never well known till the Sufferers appear altogether to be (as it were) exterminate; for then only did the blood of *Abel* cry to God, when proud *Cain* judged all memory of his Brother to have been extinguished. ——Sometimes God toucheth the hearts of those, who in mans judgment have power to destroy his people, with pity to save them, &c. for two causes especially. (1) To comfort his weak Warriers in their manifold temptations. And (2) To give a testimony of his favour to such great ones. ——Pity and Mercy shewed to Christs afflicted flock, as they never lacked reward temporal; so if they be continued, and be not changed into cruelty, are assured signs and seals of everlasting mercy to be received from God.
Pag. 83. Mat. 23. ——From those words of Christ, *Fulfil the measure of your Fathers, that all the blood which hath been shed since the blood of* Abel *the just, till the blood of* Zachariah, &c. It is evident, that the murderers of our time are guilty of all the blood that hath been shed from the beginning; and it is but equity and just it should be so; for whosoever shedeth the blood of any one of Christs members, for professing his Truth, consenteth to all the murder that hath been made from the beginning for that cause. As there is one Communion of all Gods Elect, of which every Member is participant of the righteousness of Christ; so is there a communion among the Reprobates, by which every one of the Serpents seed are guilty of all the iniquity which the whole body committeth, because they are altogether against Christ Jesus, and his eternal Verity; every one serving *Satan*, the *Prince of this World*, in their

theis rank, age, degree, and estate. The *Kings* and *Princes*, that by Power oppress the People of God, and will not suffer that they truly worship God, as he hath commanded, but will retain them in *Egypt*, are brethren and companions to *Pharaoh*: The *Prelates* and *Priests*, with their Fathers the old *Pharisees*, *have taken away the key of Knowledg*, and have *shut up the Kingdom of Heaven before men, so that neither they themselves will enter, nor suffer others to enter in.* —— As *Satan* by craft hath corrupted the most holy Ordinances of Gods Precepts of the first Table, in the place of the spiritual honouring of God, introducing mens dreams, inventions, and fancies; so hath he, abusing the weakness of man, corrupted the Precepts of the second Table, touching the honour that is due to Parents, under whom are comprehended *Princes* and *Teachers*; for now the *Devil* hath so blinded the senses of many, that they cannot, or at least will not learn what appertaineth to *God*, and what to *Cæsar*; but because the Spirit of God hath said, *Honour the King*; therefore whatsoever they command, be it right or wrong, must be obeyed. It is blasphemy to affirm, That God hath commanded any creature to be obeyed against himself, that for the command of any *Prince*, be he never so potent, men shall commit Idolatry, embrace a Religion which God hath not approved by his Word, or confirm by their silence wicked and blasphemous Laws made against the Honour of his Majesty; and men that do so are *Traytors* to their *Princes*, whom by flattery they confirm in their rebelling against God. —— God cannot lie, he cannot deny himself, he hath witnessed from the beginning, that no Religion pleaseth him, except that which he by his own Word hath commanded and established: The Verity it self

Pag. 86.

Pag. 88.

Deut. 4. & 12.

Mat. 15. self pronounceth this Sentence, *In vain do ye worship me, teaching for Doctrines the Precepts of men, and also all plantation, which my heavenly Father hath not planted, shall be rooted out.* Before the coming of his well beloved Son in the flesh, he secretly punished all such as durst enterprise to alter or change his Ceremonies or Statutes, *as in Saul, Uzziah, Nadab, Abihu* is to be read, and will be now, after that he hath opened his counsel to the World by his own Son, whom he commandeth to be heard; and after that by holy Spirit, speaking in his *Apostles*, he hath established the Religion, in which he would have his true worshippers to abide unto the end, will he now (I say) admit mens inventions in the matters of Religion, which he reputed for damnable Idolatry? If Men or *Angels* would affirm, that he will, or may do it, his own Verity shall convince them of a lie; for this Sentence he pronounceth, Deut. 4. & 12. *Not that which seemeth good in thy eyes shalt thou do to the Lord thy God, but that, which the Lord thy God hath commanded thee, that do thou; add nothing unto it, diminish nothing from it*; which, sealing up his New Testament, he repeated in these words, Rev. 2. *That which ye have, hold till I come*, &c.——

The Ecclesiastical History of Scotland, *pag.* 101. Whilst Mr. *Knox* was thus occupied in *Scotland*, Letters came to him from the *English Church*, assembled at *Geneva* (which was separated from the superstitious and contentious company that was at *Frankford*) commanding him in Gods Name, as he that was their chosen Pastour, to repair unto them for their comfort. Great desires there were to have *Pag.* 102. him in *Scotland*, but he would not be perswaded, saying, Once I must see that little Flock, which the wickedness of men hath compelled me to leave; adding, That if God blessed those small beginnings, and if that they continued in godliness, who-

whensoever they pleased to command him, they should find him obedient.

Immediately after his leaving *Scotland*, the *Bishops* summoned him, and for non-appearance, burnt him *in Effigie* at the Cross in *Edenburg*, *An.* 1555. from the which unjust Sentence, Mr. *Knox* made his Appellation, and directed it to the *Nobility* and *Commons* of *Scotland*, Printed at *Geneva*, *An.* 1558.

In his Appellation. ——To the *Nobility* and *States* of *Scotland*.—— It is not only the love of this temporal life (Right Honourable) nor the fear of corporal death, that moveth me to expose unto you the injuries done against me, and to crave of you redress; but it proceedeth partly from the reverence every man oweth to Gods eternal Truth, and partly from a love which I bear to your Salvation. It hath pleased the Lord of his infinite mercy, not only to illuminate the eyes of my mind, *&c.* but to make and appoint me a Witness, *Minister*, and *Preacher* of his Doctrine, the sum whereof I communicated to my Brethren in *Scotland*, because I knew my self to be a Steward, and must give an account, *&c.* I did therefore (as Gods Minister) whilst with them (God is record and witness) truly and sincerely, according to my gift divide the word of Salvation, *&c.*— I affirmed (so taught by my Master Jesus Christ) *That whosoever denieth him, yea, or is ashamed of him before this wicked generation, him shall Christ deny, and of him be ashamed*, &c. And therefore I feared not to affirm, that of necessity it is, that such as hope for life everlasting, avoid all Superstition, vain Religion, and Idolatry; Vain I call, whatsoever is done in Gods Service or Honour, without the express command of his Word. Nevertheless me as an Heretick, and this Doctrine

See his Appellation at the end of the Ecclesiastical History of Scotland, pag. 1.

Pag. 2.

ctrine as Heretical, have your false Bishops and ungodly Clergy condemned, pronouncing against me a Sentence of death, in testification whereof they have formed a Picture, from which false and cruel Sentence, &c. I make it known to your Honours, that I appeal to a lawful and general Council, &c. most humbly requiring of your Honours to receive me calling unto you, as to the Powers of
Pag. 3. God, ordained into your Protection against the rage of Tyrants, not to maintain me in any iniquity, error, or false opinion, but to let me have such equity, as God by his Word, ancient Laws and determinations of godly Councils, grant to men accused or infamed. ——It is lawful to Gods Pro-
Pag. 4. phets and Preachers of Christ, to appeal from the sentence and judgment of the visible Church, to the knowledg of the Civil Magistrate, who by Gods Law are bound to hear their causes, and to de-
Jer. 26. fend them from Tyranny, as appears in *Jeremiah's*
Pag. 5. case, &c. He was condemned by the Priests and Prophets in *Jerusalem*, &c. who then only in earth were known to be the Visible Church, from which Sentence he appealed, *i. e.* sought help of the Princes. I am in your hands, &c. *q. d.* The Princes of *Judah* and *Rulers* of the People, to whom it belongs indifferently to judg between party and party, to justifie the Just man, and to condemn the Malefactour. You have heard a Sentence of death pronounced against me by the Priests, &c. I stand in
Pag. 6. your presence, whom God hath made Princes, your Power is above their Tyranny, before you do I expose my cause, I cannot resist to suffer what you think just; but least my lenity and patience should make you negligent in the defence of me in my just cause, &c. I dare not conceal. That if you murder me (which thing ye do, if ye defend

me not) ye make your ſelves and this whole City guilty of my blood: Whereupon they freed him from the Sentence. ——The ſame this Prophet did before *Zedekiah*. ——This will more plainly appear in the fact of Saint *Paul*. ——He appealed from all Judgment of the Prieſts at *Jeruſalem*, to the *Emperour*. ——It ſeems that his Cauſe was greatly to be ſuſpected, partly for that he refuſed the Judgment of thoſe, that had moſt knowledg (as all Men ſuppoſed) of Gods Will and Religion; and partly becauſe he appealed to the *Emperour*, who then was at *Rome* far abſent from *Jeruſalem*, a man ignorant of God, and enemy to all vertue: But the *Apoſtle* conſidering the nature of his enemies, and what things they had intended againſt him, did not fear to appeal from them, &c. grounding himſelf upon his innocency, he neither regarded the diſpleaſure of *Feſtus*, nor the brunt af the ignorant multitude, but oppealed to *Cæſar*, &c. ——What I think of mine own perſon, God will reveal, when the ſecrets of all hearts ſhall be diſcloſed, &c. But touching the Doctrine and Cauſe, for which that adulterous and wicked generation of Antichriſts ſervants (who will be called Biſhops among you) have condemned me: I fear not, neither do I ſhame to confeſs and avow before Men and Angels, to be the eternal Truth of the eternal God: and in that caſe I doubt not to compare my ſelf with any member, in whom the Truth hath been impugned, ſince the beginning. —— Seeing that my battel is againſt the proud and cruel hypocrites of this Age, as that battel of thoſe moſt excellent Inſtruments was againſt the falſe Prophets and Malignant Church of their Ages. No Man ought to think it ſtrange that I compare my ſelf with them, with whom I ſuſtain a common cauſe.

Jer. 38. *Pag.* 7. *Acts* 22. 23, 24. & 25.

Pag. 8.

Pag. 9.

 ——But

—But leſt that ſome doubt remain, that I require more of you than you of conſcience are bound to grant, —— I purpoſe briefly, but yet freely to ſpeak what God by his Word doth aſſure me to be true. (1) That in conſcience you are bound to puniſh Malefactors, and to defend Innocents imploring your help. (2) That God requireth of you to provide that your Subjects be rightly Inſtructed in his true Religion, and that the ſame be by you reformed, whenſoever abuſes do creep in by the malice of Satan, and negligence of men. (3) That you are bound to remove from Honour, and to puniſh with Death (if the Crime ſo require) ſuch as deceive the People, or defraud them of that food of their ſouls; I mean, Gods lively Word.

Pag. 10.

See pag. 11. *to pag.* 29.

—After that *Moſes* had declared what was true Religion, *viz.* To honour God as he commanded, *adding nothing to his Word, neither diminiſhing any thing from it*; and after alſo he had vehemently exhorted them to obſerve the ſame Law, he denounceth the puniſhment againſt the tranſgreſſors, *If thy Brother, Son, Daughter, Wife, or Neighbour whom thou loveſt as thine own life, ſollicit thee ſecretly ſaying, Let us go ſerve other gods*, &c. *Let not thine eye ſpare him*, &c. Obſerve here, (1) That ſuch as ſollicit only to Idolatry, ought to be puniſhed to death, without favour or reſpect of perſon, &c. (2) That the puniſhment of ſuch crimes, as are Idolatry, Blaſphemy, and others that touch the Majeſty of God, doth not appertain to Kings only, but alſo to the whole body of the people, and every member thereof, according to his vocation, &c. God even ſtreightly commandeth, that a City declining to Idolatry, ſhould fall by the edge of the Sword, and that the whole ſpoil of the ſame ſhould be burned, no portion of it reſerved, that the

Pag. 20, 21.

Deut. 12.

Deut. 23. & 27.

Pag. 22.

Deut. 7.

Lord

Lord may turn from the fury of his wrath, &c. Hinting, that by the Defection and Idolatry of a few, Gods wrath is kindled against the whole, which is never quenched, till such punishment be taken upon the Offenders, that whosoever served them in their Idolatry be brought to destruction; because that it is execrable and accursed before God. Pag. 23.

—If any think that this is contrary to the practise of the *Apostles*, who finding the *Gentiles* in Idolatry, did call them to Repentance; requiring no such punishment: I answer, That the *Gentiles* before the Preaching of Christ, were never avowed by God to be his People, nor received into his Household, neither were his Laws given unto them to be kept in *Religion*, nor *Policy*; and therefore no corporal punishment was inflicted on them, &c. But after they repented of their Idolatries and embraced, and made one People with the believing *Jews*, they were subject to the same Law, as the *Jews* were, and were liable to the same punishment if they returned to Idolatry again. Pag. 24.

— In universal Defections, and a general Revolt, such as was in *Israel* after *Jeroboam*, there is a diverse consideration; for then, because the whole People were conspired against God, none could be found to execute the punishment God had appointed, till God raised up *Jehu*, whom he appointed for that purpose. Pag. 28.

—I know that your *Bishops*, &c. will cry, A damned *Heretick* ought not to be heard. But remember, my Lords, what I protested in the beginning, upon which ground I continually stand, I am no Heretick, no deceivable Teacher, but the Servant of Christ Jesus, a Preacher of his infallible Verity, innocent in all they can lay to my charge, &c. and therefore am unjustly condemned, from which cruel Sentence I have appealed, and do ap- Pag. 321

peal (as before) in the mean time moſt humbly requiring your Honours to take me into your protection, to be Auditors of my juſt defences, granting unto me the ſame liberty, which *Ahab*, a wicked King, and *Iſrael*, at that time a blinded People, granted to *Elijah* in the like caſe, *viz.* that your Biſhops, and the whole Rable of your Clergy may be called before you, and before the People whom they have deceived, that I be not condemned by Multitude, Cuſtome, Authority, or Law deviſed by Man, but that God himſelf may be Judg betwixt me and my adverſaries. Let God, I ſay, ſpeak by his Law, Prophets, Chriſt Jeſus, Apoſtles, and ſo let him pronounce what Religion he approveth, and then be my Enemies never ſo many, and appear they never ſo ſtrong and learned, no more do I fear victory, than did *Elijah*, being but one man againſt the multitude of *Baal*'s Prieſts. And if they think to have advantage by their Councils and Doctors, this I farther offer, to admit the one and the other as witneſſes in all matters debatable, three things (which juſtly cannot be denied) being granted. (1) That the moſt ancient Councils, nigheſt to the Primitive Church, in which the learned and godly Fathers examined all matters by Gods Word, may be holden of moſt authority. (2) That no determination of Councils, or man, be admitted againſt the plain verity of Gods Word, nor againſt the determinations of thoſe four chief Councils, &c. (3) That to no Doctor be given greater authority, than *Auguſtine* required to be given to his Writings, *viz.* If he plainly prove not his affirmation by Gods infallible Word, that then his Sentence be rejected, and imputed to the errour of a man.

1 *Kings* 18.

——To the Commonalty of *Scotland*. ——I am moſt aſſuredly perſwaded, that whatſoever is uſed in

Pag. 34.

in the Papistical Church, is altogether repugnant to Christs blessed Ordinance, and is nothing but mortal venome, of which whosoever drinketh, therewith he drinketh death and damnation, except by true conversion unto God, he be purged from the same. —— It will be said, That it is unreasonable, that you should call your Religion in doubt, which hath been approved and established by so long continuance, and by the consent of so many men before you. But I shortly answer, That neither is the long continuance of time, neither the multitude of Men a sufficient approbation, which God will allow for our Religion: For as some of the Ancients witness, neither can long process of time justifie an errour, nor can the multitude of such as follow it, change the nature of the same; but if it was an errour in the beginning, so it is in the end; and the longer that it be followed, and the more that do receive it, it is the more pestilent, and the more to be avoided. If Antiquity or Multitude of Men could justifie any Religion, then was the Idolatry of the *Gentiles*, and now is the abomination of the *Turks* good Religion; for *antiquity* approved the one, and a *multitude* have received, and do defend the other. But otherwise to answer; Godly Men may wonder from what Fountain such a Sentence doth flow, that no man ought to try his Faith and Religion by Gods Word, but he may safely believe and follow every thing, which Antiquity and Multitude have approved. The Spirit of God doth otherwise teach us, *Search the Scriptures*, &c. The *Bereans* are commended for trying the *Apostles* Doctrine by Gods plain Scriptures. *Believe not every Spirit*, but *try the Spirits*, &c. *Whoso doth evil, hateth the light*; neither will he come to the light, lest that his works be ma-

Pag. 35.

John 5. & 7. *Acts* 17. 1 *Joh.* 4. *John* 3.

manifested and rebuked. ——Truth being of the nature of fine purified Gold, doth not fear the trial of the Furnace; but the ſtubble and chaff of mens inventions (ſuch is their Religion) may not abide
Pag. 36. the flame of the fire. ——Seeing *Religion* is to man, as the *ſtomach* to the body, which, if it be corrupted, doth infect all the members, it is neceſſary that the ſame be examined, and if it be found repleniſhed with peſtilent humours (I mean with the fancies of men) then of neceſſity it is that thoſe be purged, elſe ſhall your bodies and ſouls periſh for ever. A corrupt Religion defileth the whole life of man, appear it never ſo holy. Neither would I that ye ſhould eſteem the reformation and care of Religion leſs to appertain to you, becauſe you are no *Kings*, *Rulers*, *Judges*, *Nobles* nor in Authority. —To believe and receive the Goſpel, the Commonalty are no leſs bound, than be their Rulers and Princes. ——As your bodies cannot eſcape corporal death, if with your Princes ye eat or drink deadly Poyſon (although it be by ignorance or negligence) ſo ſhall ye not eſcape the everlaſting, if with them ye profeſs a corrupt Religion. ——As the juſt liveth by his own faith, ſo doth the unfaithful periſh by his own infidelity. ——If ye look for the Life everlaſting, you muſt try if ye ſtand in the faith; and if ye would be aſſured of a true and lively faith, you muſt needs have Chriſt
Pag. 37. truly Preached unto you. —When the Tabernacle was built and ſet in order, God provided how it, and the things pertaining to the ſame, ſhould be ſuſtained, ſo that they ſhould not fall into decay: And this proviſion (albeit Heaven and Earth obey his Empire) would he not take from the ſecret and hid treaſures, which lie diſperſed in the Veins of the Earth, neither yet would he take it only from

the Rich and Potent of the People, but the Rich should give no more for that uſe, than the Poor, nor the poor leſs than the Rich.——If this equality was commanded by God, for the maintenance of that tranſitory Tabernacle, which was but a ſhadow of a better to come; is not the ſame required of us, who have the Verity, which is Chriſt Jeſus? He being clad in our nature is *Immanuel*, i.e. *God with us*. And for the more aſſurance of his promiſe of being with us, *&c.* he hath erected among us the ſigns of his own preſence with us, the true Preaching of his Word, and right adminiſtration of the Sacraments, his ſpiritual Tabernacle, to the maintenance whereof is no leſs bound the Subject than the Prince, the Poor than the Rich. ——As the one is obliged *to believe in heart, and with mouth to confeſs the Lord Jeſus*, ſo alſo is the other.——The pooreſt that in the days of this cruel Perſecution believeth in Chriſt, and boldly doth confeſs him before this wicked generation, is no leſs acceptable before God, than is the King, that by his Sword and Power ſooteth out Idolatry, and ſo advanceth Chriſts Glory.——

Exod. 30. *Pag.* 38. *Pag.* 39.

From Geneva, *July* 4. 1558.

Afterwards Mr. *Knox* was called back again into *Scotland*, by ſome Lords, *&c.* but a ſtop being for a while put upon his return, he writ from *Diep*, *Octob.* 27. 1557. having left *Geneva*.

The Eccleſ. Hiſt. of Scotland, *pag.* 107, 108, 109.

In his Letter. ——If any perſwade you for fear of dangers that may follow, to faint in your former purpoſe, let him be judged of you both fooliſh and your mortal enemy: *Fooliſh*, becauſe he underſtood nothing of Gods approved Wiſdom; and *Enemy* unto you, becauſe he laboured to ſeparate you from Gods favour, provoking his vengeance

and grievous plagues against you because he would that you should prefer your worldly rest to Gods praise and glory, and the friendship of the wicked to the salvation of your Brethren. I am not ignorant that fearful troubles shall ensue your enterprise: But O joyful and comfortable are the troubles and adversities, which man sustaineth for accomplishment of Gods Will revealed by his Word! How terrible soever they appear to the judgment of the natural man, yet are they never able to devour, nor utterly to consume the Sufferers; for the invisible and invincible Power of God sustaineth and preserveth, according to his promise, all such, as with simplicity do obey him.——

Pag. 149. When the Bishop of Saint *Andrews* threatned Mr. *Knox*, that if he Preached there (as he intended) he should be assaulted with a dozen of *Culverings*. Being demanded his judgment, whether his Preaching should not be delayed, answered, God is my witness, that I never Preached Christ Jesus in contempt of any man, neither mind I at any time to present my self to that place, having either respect to my own private Commodity, or to the worldly hurt of any Creature: But to delay to Preach to morrow (unless the body be violently witholden) I cannot in conscience; for in this Town and Church, God began first to call me to the dignity of a Preacher, from the which I was bereft by the tyranny of *France*, and procurment of the Bishops; what torment I sustained in Pag. 147. the *Gallies*, &c. is now no time to recite. This only I cannot conceal, which more then one have heard me say, when absent from *Scotland*, That my assured hope was in open Audience to Preach at Saint *Andrews*, before I departed this life. And therefore, my Lords, seeing that God, above the ex-

expectation of many, hath brought my body to the same place, where first I was called to the Office of a Preacher, and from the which I was most unjustly removed, I beseech your Honours not to stop me from presenting my self unto my Brethren: And as for the fear of danger that may come to me, let no man be solicitous; for my life is in the custody of him, whose glory I seek; and therefore I cannot so fear their boast or tyranny, that I will cease from doing my duty, when of mercy he offereth the occasion. I desire not the hand of any man to defend me, only I crave audience, &c. Whereupon the Lords were fully content he should preach; and so he did, upon the ejection of the *buyers and sellers forth of the Temple*, applying the corruption that was then, to the corruption that is in Papistry, and Christs fact to the duty of those to whom God gives power and zeal to remove all Monuments of Idolatry. ——When the *Lords* and those that favoured Reformation, were driven from *Edenburg* to *Sterling* (which was the time of their greatest trouble) Mr. *Knox* preached on *Psal.* 80. 5, 6, 7, 8. *Pag.* 206, 207.

In the Sermon. ——God in wisdom sometimes suffers his chosen Flock to mockage, and dangers, yea, apparent destruction; that they may feel the vehemency of Gods Indignation; that they may know how little strength is in themselves; that they may leave a testimony to the generations following, as well of the malice of the Devil against Gods People, as of the marvellous Work of God in preserving his little Flock by far other means, than man can espy.——It is a great and sore temptation, when God turns away his Face from our Prayers, &c. This temptation no flesh can overcome, or abide, unless the mighty Spirit of God *Pag.* 208.

in-

interpose; as appears in *Saul*, when God would not hear him. The difference between the Elect and Reprobate in this temptation is this; the Elect, sustained by the secret power of Gods Spirit, still call upon God, albeit he appear to contemn their Prayers, as *Jacob* did, &c. But the Reprobate, being denied their requests, do cease to pray, and contemn *God*, and it may be seek to the *Devil* for what they cannot obtain by God. ——Such is our tender delicacy and self-love of our own flesh, that those things, which we lightly pass over in others, we can greatly complain of, if they touch our
*Pag.*209. selves. ——When the sins of men are rebuked in general, seldom is it that man descendeth within himself, accusing and condemning in himself that, which most displeaseth God; but rather he doubteth that to be a cause, which before God is no cause indeed; as the *Israelites* supposed the cause of their overthrow was, because they had lifted the Sword against their Brethren of *Benjamin*, and yet the express command that was given them, did deliver them from all crime in that cause. ——The true cause was their going to execute Judgment against the wicked without repentance for their own former offences and defection from God; and their trusting in their own strength, they were a great multitude, and the other far inferiour to
*Pag.*210. them. ——When we were a few, &c. we called upon God, and took him for our Protector, Defence, and Refuge; among us we had no bragging of multitude, nor of our strength, nor of our policy; we did only sob to God to have respect to the equity of our Cause, and to the cruel pursuit of the tyrannical Enemy. But since that our Number hath been multiplied, and great ones joyned with us, nothing hath been heard, but, This *Lord*

will

will bring these many hundred Spears; this man hath the credit to perswade the Countrey; If this *Earl* be ours, no man in such bounds will trouble us. Thus we made flesh our Arm. ——It resteth that we turn to the Eternal, our God (who beateth down to the death, that he may raise up again, to leave the remembrance of his wondrous deliverance, to the praise of his own Name) which if we do unfeignedly, I no more doubt, but that this our dolour, confusion, and fear, shall be turned into joy, honour, and boldness, than that God gave victory to the *Israelites* over the *Benjamites*, after that twice with ignominy they were repulsed. Yea, whatsoever shall become of us and our mortal carkases, I doubt not but that this Cause (in despight of Satan) shall prevail; for it is the eternal Truth of the Eternal God.

It may be that God shall plague some; for that they delight not in the Truth, albeit for worldly respects they seem to favour it: Yea, God may take some of his dearest Children away, before that their eyes see greater troubles; but neither shall the one, nor the other so hinder this Action, but in the end it shall triumph. *Pag.* 211.

After the taking of *Kingborn*, at which time the *Queen Regent* blasphemously said, Where now is *John Knox* his God? My God is now stronger than he even in *Fife*. Mr. *Knox* preached a comfortable Sermon, on the danger wherein the Disciples of Christ, when they were in the midst of the Sea, and Jesus upon the Mountain, exhorting them not to faint, but to row against the contrary blasts, till that Jesus Christ should come; for (said he) I am assuredly perswaded, that God will deliver us from this extreme trouble, as that this is the Gospel of Jesus Christ, which I Preach unto you this day. *Pag.* 215. *John* 6.

day. The fourth watch is not yet come, abide a little, the Boat shall be saved, and *Peter*, which hath left the Boat, shall not drown.

Pag. 218. In his Letter to Sir *William Cecil*, *Secretary of State* in *England*. ——As from God you have received Life, Wisdome, and Honours, &c. so ought you wholly to apply the same to the advancement
Pag. 219. of his Glory, &c. which alas! in times past you have not done: For to the suppressing of Christs true Evangel, to the erecting of Idolatry, and to the shedding of the Blood of Gods most dear Children, have you by silence consented and subscribed this your most horrible defection from the known Truth, and once professed, &c. He hath not deal with you, as with others, &c. but you guilty in the same offences hath he fostered (as it were) in his own bosome, during the time of that most miserable thraldome under Queen *Mary*, and now hath set you at such liberty, as the fury of Gods enemies cannot hurt you, except that willingly against his Honour, you take pleasure to conspire with them. ——God requires of you earnest repentance for your former defection, and an heart mindful of his merciful Providence, and a will ready to advance his Glory, that evidently it may appear, that in vain you have not received the Graces of God. To performance whereof, of necessity it is, that Carnal Wisdom and Worldly Policy (to both which you are too much inclined) give place to Gods naked Truth. Very love compels me to say, That except the Spirit of God purge your heart from that Venome, which your eyes have seen destructive to others, that you shall not long escape the reward of Dissemblers. —Now you are in that estate and credit, in the which you shall either comfort the sorrowful and afflicted for righ-

righteouſneſs ſake, or elſe you ſhall moleſt and oppugne the Spirit of God ſpeaking in his Meſſengers. The Comforters of the afflicted for godlineſs have promiſe of comfort in their greateſt neceſſities; but the troublers of Gods Servants (how contemned ſoever they appear before the world) are threatned to have their Names in execration to the Poſterities following.——Except that in the Cauſe of Chriſts *Evangel* you be found ſimple, ſincere, fervent, and unfeigned, you ſhall taſte of the ſame Cup, which Politick Heads have drunk in before. ——I hear that ſome of that poor Flock, of late aſſembled in *Geneva*, are ſo extremely handled, that thoſe who moſt rudely have ſhed the blood of Gods moſt dear Children, find this day among you greater favours, than they do. Alas! This appeareth much to repugne to Chriſtian Charity: For whatſoever hath been mine offence, this I fear not to affirm in their Cauſe; That if any that have ſuffered Exile in thoſe moſt dolorous days of Perſecution, deſerve praiſe and commendation for peace, concord, ſober and quiet liviug, it is they.—— *Pag.* 220.

From Diep, *April* 10. 1559.

In his Letter to Queen *Elizabeth*. ——Conſider deeply how for fear of your life you did decline from God, and bow to Idolatry, going to *Maſs* under your Siſter *Mary*, her perſecution of Gods Saints. Let it not appear a ſmall offence in your eyes, that you have declined from Chriſt Jeſus in the day of your Battel: Neither would I that you ſhould eſteem that Mercy to be vulgar and common, which you have received, *viz.* That God hath covered your Offence, hath preſerved your Perſon, when you were moſt unthankful, and hath *Pag.* 226.

hath exalted you, &c. ——Commonly it is seen that such as refuse the counsel of the Faithful (appear it never so sharp) are compelled to follow the deceit of Flatterers to their own perdition.——

Edenburg, July A. 1559.

Pag. 310. When *Mass* was permitted to the *Queen* for a time, Mr. *Knox* the next Sabbath after the first Mass shewed what terrible plagues God had taken upon Realms and Nations for Idolatry, and added, That one Mass was more fearful to him, than ten Thousand armed Enemies were landed in any part of the Realm, of purpose to suppress the whole Religion; for (said he) in our God there is strength to resist and confound multitudes, if we unfeignedly depend upon him, whereof heretofore we have had experience; but when we join hands with Idolatry, it is no doubt but both Gods amiable Presence and comfortable Defence, will leave us, and what shall then become of us? Alas! I fear that experience will teach us to the grief of many.

When God began to make his words good, He did in the audience of many, *Dec.* 1565, ask God mercy that he was not more vehement and upright in suppressing that *Idol* at the beginning; For (said he) albeit I spake that, which offended some (which this day they see and feel to be true) yet did I not that, which might have been done; for God had not only given me Knowledg and a Tongue to make known the impiety of that Idol, but he had given me credit with many, who would have put in execution Gods Judgments, if I would only have consented thereto: But so careful was I of that common tranquility, and so loth was I to offend some, that in secret conference with zealous men

men I travelled rather to mitigate, yea, to slacken that fervency God hath kindled in them, than to animate or encourage them to put their hands to the Lords Work; Wherein I acknowledg my self to have done most wickedly, and from the bottom of my heart do ask of my God pardon, that I did not what in me lay to have suppressed that Idol in the beginning.

When the *Queen* accused him for stirring up her Subjects against her Mother & her Self, and that he was the cause of much sedition & great slaughter in *England*, and that all he did was by *Necromancy*: Madam (said Mr. *Knox*) may it please your Majesty patiently to hear my simple answers: and first, If to teach the Word of God in sincerity, if to rebuke *Idolatry*, and to will a People to worship God according to his Word, be to raise Subjects against their Princes, then cannot I be excused; but if the true Knowledg of God, and his right Worshipping be the chief cause, which must move men to obey their just *Princess* from their heart (as it is most certain they are) wherein can I be reprehended? I think, and am surely perswaded that your Majesty hath had, and now hath as unfeigned obedience of such as profess Christ Jesus within this Realm, as ever your *Father* or *Progenitors* had of those that were called *Bishops*. ——And now shortly to answer the other two Accusations, I heartily praise my God, through Jesus Christ, that Satan, that enemy of Mankind, and the wicked of the world, have no other crimes to lay to my charge, than such as the World it self knoweth to be most false and vain. If indeed in any of the places, where I was in *England*, during the time of my being there, there was either Battel, Sedition, or Mutiny, I shall confess my self a shedder of blood; but

Pag. 311.

Pag. 312.

but God ſo bleſſed my weak labours in *Barwick* (wherein then commonly uſed to be ſlaughter, by reaſon of Quarrels that uſed to ariſe among Souldiers) that there was great quietneſs all the time that I remained there. And whereas they ſlander me of *Magick*, *Necromancy*, &c. all the Congregations that ever heard me, know what I ſpake againſt ſuch acts, and thoſe that uſe ſuch impiety: But ſeeing my Maſter was accuſed thus, even that he was poſſeſſed with *Belzebub*, I muſt patiently bear their falſe accuſations.

But yet (ſaid the *Queen*) you have taught the People to receive another Religion, than their *Princes* can allow; and how can that Doctrine be of God, ſeeing God commandeth Subjects to be obedient to their *Princes*? *Madam* (ſaid he) *a right Religion took neither original, nor antiquity from worldly Princes, but from the Eternal God alone; ſo are not Subjects bound to frame their Religion according to the appetite of their Princes.*—Daniel *and his fellows were Subjects to* Nebuchadnezzar *and unto* Darius, *and yet they would not be of their Religion. The three Children ſaid, We make it known to thee, O King, that we will not worſhip thy gods. And* Daniel *prayed publickly to his God, againſt the expreſs command of the King.*—

Pag. 313.

Pag. 314.

You are not the Church (ſaid the *Queen*) that I will nouriſh: I will defend the Church of *Rome*; for I think it is the true Church of God. Your will *Madam* (ſaid he) is no reaſon, neither doth your thought make that *Roman Harlot* to be the *Immaculate Spouſe* of Jeſus Chriſt. And wonder not (*Madam*) that I call *Rome* an *Harlot*; for that Church is altogether polluted with all kind of ſpiritual fornication, &c. Yea, I offer my ſelf further to prove, that the Church of the *Jews*, who crucified

cified Christ Jesus, when they manifestly denied the Son of God, was not so far degenerated from the Ordinances and Statutes, which God gave by *Moses* and *Aaron* to his People, as the *Church of Rome* is declined from the purity of Religion, which the Apostles taught and planted.——

You interpret the Scriptures (said she) in one manner, and they in another; whom shall I believe? who shall be *Judg?* Believe (said he) God that speaketh plainly in his Word; and further then the Word teacheth you, ye shall believe neither the one, nor the other. The Word of God is plain in it self; and if there appear any obscurity in one place, the Holy Ghost, who is never contrarious to himself, explains the same more clearly in other places.

When he was accused as one that had irreverently spoken of the *Queen*, and that travelled to bring her into hatred and contempt of the People, and that he had exceeded the bounds of his Text. *Madam* (said he) if your ears had heard the whole matter that I treated of, if there be in you any spark of the Spirit of God, yea of honesty and Wisdom, you would not justly be offended with any thing I spake.—My text was this, *And now, O Kings, understand, be learned ye Judges of the earth.* After (*Madam*) I had declared the dignity of *Kings* and *Rulers*, the Obedience due to them, I demanded this Question; But oh alas! what account shall the most part of *Princes* make before the Supreme Judg, whose Throne and Authority so shamefully they abuse? The complaint of *Solomon* is this day most true, That Violence and Oppression do occupy the Throne of God on earth; for whilst that Murtherers, Blood-thirsty Men, Oppressors, &c. dare present themselves before Kings and Princes, Pag. 334

and the poor Saints of God are banished and exiled, what shall we say, but that the Devil hath taken possession in the Throne of God, which ought to be fearful to all wicked doers, and a refuge to the innocent and oppressed: And how can it be other-
Pag. 335. wise? For Princes will not understand, &c. God's Law they despise, his Statutes and Holy Ordinances they will not understand; for in fidling and singing they are more exercised, than in reading or hearing God's most blessed Word, &c. And of dancing (*Madam*) I said, That albeit in Scripture I find no praise of it, and in profane Writers it is termed the gesture rather of those that are mad, than of sober Men. Yet do I not utterly condemn it, provided that two vices be avoided. (1.) That the principal Vocation of those that use that exercise, be not neglected, for the pleasure of dancing. (2.) That they dance not, as the *Philistines* their Fathers, for the pleasure that they take in the displeasure of God's People; for if they do so, they shall receive the *reward of Dancers*, and that will be to *drink* in Hell, unless they speedily repent. So shall God turn their mirth into sudden sorrow; for God will not always afflict his People, nor wink at the tyranny of Tyrants.

Many that stood by witnessed, That Mr. *Knox* had recited the very words that publickly he spake. The *Queen* looked about upon some of the Reporters, and said, Your words are sharp enough, as you have spoken them, but yet they were told me in another manner. —— If you hear any thing of my self, that misliketh you, come to my self and tell me, and I shall hear you. Madam (said he) I am called to a publick Function within the Church of God, and appointed by God to rebuke the sins of all. I am not appointed to come to every Man in

in particular to ſhew him his offence; for that labour were infinite. If your *Majeſty* pleaſeth to frequent the publick Sermons, then I doubt not but you ſhall fully underſtand, both what I like and miſlike, as well in your *Majeſty* as in all others. Or if your *Majeſty* will aſſign me a certain day and hour when it ſhall pleaſe you to hear the Form and Subſtance of Doctrine, which is propoſed in publick to the Churches of this Realm, I will moſt gladly wait upon your *Majeſties* pleaſure, time, and place; but to come and wait upon your Chamber-Door, or elſewhere, and then to have no farther liberty, but to whiſper my mind in your *Majeſties* Ear, or to tell you what others think or ſpeak of you; neither will my Conſcience, nor the Vocation whereto God hath called me, ſuffer it. *Pag.* 336.

Mr. *Knox* departed with a reaſonable merry countenance; whereat ſome *Papiſts* offended, ſaid, He is not afraid; which heard by him, he anſwered, Why ſhould the pleaſant face of a *Lady* affray me? I have looked in the faces of many angry Men, and yet have not been afraid above meaſure.

When the *Courtiers* pickt quarrels againſt the Preachers for reprehending Avarice, Oppreſſion, Exceſs, riotous Cheer, Banqueting, immoderate Dancing, and Whoredom, that therefore enſues, which then began to abound at Court, alledging, That all their Preaching was turned into Railing. Mr. *Knox* told them; It cometh to our ears, that we are called Railers, whereof albeit we wonder, yet we are not aſhamed, ſeeing that the moſt worthy Servants of God, that before us have travelled in this Vocation, have ſo been ſtiled; but unto you do I ſay, that the ſame God, who from the beginning hath puniſhed the contempt of his Word, and *Pag.* 348

hath poured forth his vengeance on such proud Mockers, shall not spare you; yea, he shall not spare you before the eyes of this wicked generation, for the pleasure whereof ye despise all wholesome admonition. Have you not seen greater than any of you sitting where ye sit (Earl *Huntly*) pick his Nails, and pull down his Bonnet over his eyes, when Idolatry, Witchcraft, Murder, Oppression, &c. were rebuked? was not this his common talk? When these Knaves have railed their fill, then will they hold their peace. Have ye not heard it affirmed to his own face, that God should revenge that his blasphemy, even in the eyes of such as were witness to his iniquity? By your hands hath God executed the Judgment threatned. But what amendment can be espied in you? Idolatry was never in greater quiet, vertue and vertuous Men never in more contempt, vice was never more bold, nor punishment less feared. And yet
Pag. 349 who guides the *Queen* and *Court*? who but Protestants? O horrible slanderers of God, and of his holy Evangel! Better it were unto you plainly to renounce Christ Jesus, than thus to expose his blessed Evangel to mockage. If God punisheth not you that this same Age shall see your punishment, the Spirit of Righteous Judgment guides me not.

Pag. 352 When the *Queen* sent for Mr. *Knox*, and would have him to perswade the people, especially the Gentlemen of the *West*, not to put hand to punish any for using themselves in their Religion as pleased them: He willed her Majesty to punish Malefactours according to the Laws, and he durst promise quietness upon the part of them that professed the Lord Jesus within *Scotland*; but if her Majesty thought to delude the Laws, he said, He feared some would let the *Papists* understand, that without

out punishment they shou'd not be suffered so manifestly to offend God's Majesty. —— I shall cause (said the *Queen*) to summon all Offenders, and ye shall know that I shall minister Justice. I am assured then (said he) that ye shall please God, and enjoy rest and tranquility within your Realm, which to your Majesty is more profitable than all the *Pope*'s Power can be. *Pag.* 354

In his Letter to the Earl of *Murray*. —— Seeing I perceive my self frustrate of my expectation, which was, that you should ever have preferred God to your own affection, and the advancement of his Truth to your own commodity, I commit you to your wit, and to the conducting of those which can better please you. *Pag.* 357

In a Sermon concerning *the Queens Marriage*, he said, Whensoever the Nobility of *Scotland*, who profess the Lord Jesus, consent that an Infidel (and *all Papists are Infidels*) shall be Head to our Sovereign, ye do, so far as in you lies, banish Christ Jesus from this Realm; yea, bring God's vengeance on the Countrey, a plague upon your selves, and perchance you shall do small comfort to your *Sovereign*. *Pag.* 359

When he was upon that account brought before the *Queen*; *Madam* (said he) when it shall please God to deliver you from that bondage of darkness and error, wherein ye have been nourished for lack of true Doctrine, your Majesty will find the liberty of my tongue nothing offensive. Out of the Pulpit I think few have occasion to be offended at me; but there I am not master of my self, but must obey him, who commands me to speak plain, and to flatter no flesh upon the face of the earth. But what have you to do (said she) with my *Marriage*? I am sent (said he) to preach the *Evangel* of *Jesus* *Pag.* 360

Christ to such as please to hear. It hath two parts, *Repentance* and *Faith*. Now, *Madam*, in preaching of Repentance, of necessity it is that the sins of Men be noted, that they may know wherein they offend: but so it is, that the most part of your Nobility are so addicted to your Affections, that neither God's Word, nor yet their Common-wealth are rightly regarded; and therefore it becometh me to speak that they may know their duty. (And so he repeated to her self what he had said in publick). Whereupon the Queen wept; but when she had given place to her inordinate passions, Mr. *Knox* said, *Madam*, in God's presence I speak, I never delighted in the weeping of any of God's Creatures, *&c.* much less can I rejoyce in your *Majesties* weeping; but seeing I have given you no just occasion to be offended, but have spoken the truth, as my Vocation craves of me, I must sustain your *Majesties* tears, rather than I dare hurt my Conscience, or betray the Common-wealth by silence.

Pag. 362 About that time he prayed thus. ——Deliver us, O Lord, from the bondage of *Idolatry*. Preserve and keep us from the tyranny of Strangers. Continue us in peace and concord among our selves, if thy good pleasure be, O Lord, for a season.

Being asked, Why he prayed for quietness for a season, and not absolutely? His answer was, That he durst not pray, but in Faith, and Faith in God's Word assured him, That constant quietness would not continue in that Realm, wherein Idolatry had been suppressed, and then was permitted to be erected again.

Pag. 366 The Master of *Maxwell* telling him, That he would not find that Men will bear with him in times to come, as they had done in times past; If

(said

(ſaid he) God ſtand my Friend, as I am aſſured he of his mercy will, ſo long as I depend upon his promiſe, and prefer his glory to my life and worldly profit, I little regard how Men behave themſelves towards me, &c. ——

The Earl of *Murray*, and the Secretary, ſent for Mr. *Knox*, and lamented that he had ſo highly offended the Queen by writing Letters, deſiring the Brethren from all parts to convene at *Edinburg*, that there was no hope for him, unleſs he would confeſs his Offence, and put himſelf in her Majeſties will. I praiſe God, through Jeſus Chriſt (ſaid he) I have learned not to fear the things that the godleſs multitude fear, I have the teſtimony of a good Conſcience, that I have given no offence to the Queen; for I have done nothing but my duty, and ſo my hope is, that my God will give me patience to bear what will enſue. *Pag.* 367

When he was called before the Queen and her Council, the Secretary *Lethington* told him, the Queen was informed, That he travelled to raiſe a tumult of her Subjects againſt her, and for certification thereof, produced one of his Letters, which he owned. Then ſaid the Secretary, Mr. *Knox*, Are not you ſorry from your heart, that ſuch a Letter hath paſſed your Pen? &c. Before I repent (ſaid he) I muſt be taught my offence. Offence (ſaid *Lethington*) If there were no more but the Vocation of the Queens *Leiges*, the Offence cannot be denied. Remember your ſelf, my Lord, (ſaid *Knox*) there is a difference betwixt a lawful and an unlawful Vocation. If I have been guilty in this, I have oft offended ſince I came laſt into *Scotland*; for what Vocation of Brethren hath ever been ſince, to which my Pen hath not ſerved? and before this no Man laid it to my charge as a Crime. Then was *Pag.* 368 *Pag.* 369

then (ſaid *Lethington*) and now is now, we have no need of ſuch Vocation, as ſometimes we have had. The time that hath been (ſaid *Knox*) is now before my eyes; for I ſee the poor Flock in no leſs danger, than it hath been at any time before; except that the Devil hath gotten a Vizard upon his face: before he came in with his own face, diſcovered by open tyranny, ſeeking the deſtruction of all that refuſed Idolatry, and then I think you will confeſs, the Brethren lawfully aſſembled themſelves for defence of their lives; and now the Devil comes under the Cloak of Juſtice, to do that which God would not ſuffer him to do by ſtrength, by crafty deceit, making the Prince party, &c. After a long conference between the *Queen* and Mr. *Knox*, the *Secretary* told him, He might return to his houſe for that night. I thank God and the *Queens* Majeſty (ſaid he) and *Madam*, I pray God to purge your heart from *Papiſtry*, and to preſerve you from the counſel of flatterers; for how pleaſant ſoever they appear to your ear and corrupt affections for the time, experience hath taught us, in what perplexity they have brought famous Princes. After he was gone, the Nobility in the preſence of the *Queen* abſolved Mr. *Knox*.

Pag. 380 In his Prayer for the *Queen*. — O Lord, if thy good pleaſure be, purge the heart of the *Queens* Majeſty from the venom of Idolatry, and deliver her from the thraldom and bondage of Satan, into the which ſhe hath been brought up, and yet remains, for the lack of true Doctrine; and let her ſee by the illumination of thy Spirit, that there is no means to pleaſe thee, but by Jeſus Chriſt thy only Son, and that Jeſus Chriſt cannot be found but in thy holy Word; nor yet received, but as it preſcribes, which is, to renounce our own Wiſ-

dom,

dome, and preconceived Opinion, and worſhip thee as it commands; that in ſo doing ſhe may avoid the eternal damnation which is ordained for all obſtinate impenitents; and that this poor Realm may alſo eſcape that plague and vengeance which inevitably followeth Idolatry, maintained againſt the manifeſt Word, and the Light thereof.

Secretary Lethington was offended at two things therein. (1) Becauſe he prayed for the *Queen* conditionally, If it be thy good pleaſure, &c. Where have ye an example of ſuch a Prayer? Mr. *Knox* anſwered, Whereſoever the examples are, I am ſure of the Rule, which is this; *If we ſhall ask any thing according to his Will, he ſhall grant us.*——I have learned to pray in *faith*; now *faith* (you know) depends upon the Word of God; and ſo it is, that the Word of God teacheth me, that Prayer profiteth the Sons and Daughters of God's Election. —Beſides, did not the Apoſtles pray as they commanded others to pray? Now *Peter* commanded *Simon Magus* to pray conditionally, *If it be poſſible*, &c. (2) Where find ye that the Scriptures call any the Bond-ſlaves of Satan (ſaid the *Secretary*) or that the Prophets of God ſpake of Kings and Princes ſo irreverently? The Scripture ſaith (ſaid Mr. *Knox*) that by nature we are all the children of wrath; and our Maſter Chriſt affirms, *That ſuch as do ſin, are ſervants to ſin*, &c. *Behold, I ſend thee* (ſaith Chriſt to *Paul*) *to the Gentiles, to turn them from the power of Satan unto God.*——Kings and Queens are not excepted, but all unfaithful are pronounced to ſtand in one rank, and to be in bondage to one Tyrant the Devil.——*Eliſha* was a Subject in the Kingdom of *Iſrael*, and yet how little reverence did he give to the King? he feared

Pag. 381

Pag. 382

not

not to say to King *Jehoram*, *What have I to do with*
Pag. 383 *thee?* &c. *As the Lord of Hosts liveth, in whose sight I stand, if it were not that I regard the presence of* Jehoshaphat, *the King of* Judah, *I would not have looked to thee*, &c. ——

Pag. 390 *Lethington* telling him, That we are not bound to follow extraordinary examples, unless we have the like command, &c. I grant (said Mr. *Knox*) if the example repugne the Law; as if a covetous Man should borrow silver, raiment, &c. from his neighbour, and withhold the same, alledging the example of the *Israelites* in *Egypt*, &c. But where the example agrees with the Law, &c. it stands to us in place of a Commandement; for as God in his Nature is constant and immutable, so cannot he condemn in the Ages subsequent, that which he hath approved in his Servants before us. ——

Pag. 391 *Lethington* telling him, That prosperity doth not always prove, that God approves the Facts of men. Yes (said he) when the Facts of men agree with the Law of God, and are rewarded according to his own promise expressed in his Law, the prosperity that succeeds them, is a most infallible assurance, that God hath approved them. ——

Pag. 416 Upon the nineteenth of *August*, *An.* 1565. a little while after the Queen was married to the Lord *Darley*, who to please the Protestants, came to Church; Mr. *Knox* preached upon *Isa.* 26. 13, 14, 15, 16, &c. wherein he said, That God sets in Government (for the offences and ingratitude of the People) Boys and Women, and that God justly punished *Ahab* and his Posterity, because he would not take order with that Harlot *Jezabel*; for which Sermon he was call'd in question, and in answering said more than he had preached; for he added, That as the *King* had (to please the *Queen*) gone to

Mass,

Mass, and dishonoured the Lord God, so should God in his Justice make her an Instrument of his ruine; and so it fell out in a very short time. But the *Queen* being incensed at these words, to please her, he was forbid to preach for a time. This Sermon he took care to have printed, to make known to the World what ground there was to deal so with him, as he tells us. *See his Life before the Ecclesiastical History of Scotland, pag. 3.*

In his Epistle to the Reader.——I dare not deny (least that in so doing I should be injurious to the Giver) but that God hath revealed to me secrets, unknown to the World, and also that he hath made my Tongue a Trumpet, to forewarn Realms and Nations; yea, certain great revelations of mutations and changes, when no such things were feared, nor yet was appearing: A portion whereof cannot the World deny (be it never so blind) to be fulfilled; and the rest, alas! I fear, shall follow with greatest hast, and in more full perfection than my sorrowful heart desireth. Notwithstanding these Revelations and Assurances, I did ever abstain to commit any thing to writing, contented only to have obeyed the Charge of him, who commanded me to cry. *See the Sermon it self, at the end of the said History, p. 88.* *Pag. 89.*

If any then will ask to what purpose this only Sermon is set forth, and greater Matters omitted? I answer, To let such, as Satan hath not altogether blinded, see, upon how small occasions great offence is now conceived. For this Sermon (from my Bed) I was called before the Council, and after long reasoning, I was by some forbidden to preach in *Edinburg*, so long as the King and Queen were in Town.——

The Sermon he writ for the Press the last day of *August* 1565. when the Castle of *Edinburg* was shooting against the Exiled for Christ's sake; and *Pag.* 122

there-

therefore he concluded thus; Lord into thy hands I commend my Spirit, for the terrible roaring of Guns, and the noise of Armour do so pierce my heart, that my soul thirsteth to depart. Be merciful to thy flock, O Lord, and at thy good pleasure put an end to my misery.

See his Life before the Ecclesiastical History of Scotland, pag. 3.

The next Sabbath, after the Earl of *Murray* was slain, a Note was sent to Mr. *Knox*, among the Papers, where were written the names of those that desired the Prayers of the Church, with these words, Take up the man, whom ye accounted another god. At the end of his Sermon he bemoaned the loss that the Church and State of *Scotland* received by the death of that man, and said, That as God in his mercy giveth good and wise Rulers, so he taketh them away in his wrath; and then added, There is one in this Company, that maketh the subject of his mirth this horrible murder, wherein all good men have cause to be sorry: I tell him, he shall die where there shall be none to lament him.

The young Gentleman that writ the Note, hearing this Comination, went home and said to his Sister, that *John Knox* was raving to speak he knew not whom. His Sister replied with tears in her eyes, telling him, That none of *John Knox*'s threatnings fell to the ground without effect: and so it fell out in this particular; for this Mr. *Thomas Metellan* shortly after went beyond Sea to travel, and died in *Italy*, having no known man to assist him, much less to lament him.

Pag. 4. He told his People, it was his desire to finish and close his preaching with preaching upon the History of Christs Passion.

In his last Sermon to his People at *Edinburgh*, (which was preached at the Election of Mr. *James Lawson*

Lawſon to ſucceed him, to whom he had writ thus; *Accelera mi Frater, alioqui ſero venies*; Make haſte, Brother, otherwiſe you will come too late; meaning, That if he made any ſtay, he ſhould find them dead and gone. He called God to witneſs, that he had walked in a good conſcience among them, not ſeeking to pleaſe men, nor ſerving his own or other mens affections, but in all ſincerity and truth preached the Goſpel of Chriſt moſt gravely and pithily, exhorting them to ſtand faſt in the Faith which they had received.

In his ſickneſs he ſaid unto the Earl of *Morton*, who came to viſit him; My Lord, God hath given you wiſdom, honour, high birth, riches, many good and great friends, and is now to prefer you to the Government of the Realm. In his Name I charge you, that you will uſe theſe Bleſſings better in time to come, than you have done in times paſt: In all your actions ſeek firſt the glory of God, the furtherance of his Goſpel, the maintenance of his Church and Miniſtry; next be careful of the King, and the welfare of the Realm. If you ſhall do this, God will be with you, and honour you: if otherwiſe you do it not, he will deprive you of all theſe benefits, and your end ſhall be ſhame and ignominy. *Pag.* 5.

Theſe Speeches the Earl about nine years after, at the time of his Execution, called to mind, ſaying, That he had found them true, and Mr. *Knox* therein a true Prophet.

A day or two before his death, he ſent for Mr. *Lindſay*, Mr. *Lawſon*, and the Elders and Deacons of the Church, and ſaid unto them, The time is approaching, for which I have long thirſted, wherein I ſhall be releaſed from all my cares, and be with my Saviour Chriſt for ever; and now God

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is my Witness, whom I have served with my Spi
in the Gospel of his Son, that I have taught noth
but the true and sincere Word of God, the tru
and solid Doctrine of the Gospel; and that the en
I proposed in all my Doctrine was, to instruct th
ignorant, to confirm the weak, to comfort the co
sciences of those who were humbled under th
sense of their sins, and born down with the threa
nings of God's Judgments. Such as were proud an
rebellious, I am not ignorant, have blamed, and d
yet blame my too great rigour and severity; bu
God knoweth, that in my heart I never hated th
Persons of those, against whom I thundred God'
Judgments: I did only hate their sins, and labour
according to my power to gain them to Christ
That I did forbear none of whatsoever condition
I did it out of the fear of my God, who hath place
me in the Ministry, and I know will bring me to
an account. Now Brethren, for your selves, I hav
no more to say, but to warn you to take heed to
Pag. 6. the Flock, over which God hath placed you over-
seers, which he hath redeemed with the Blood o
his only begotten Son. And now Mr. *Lawson*,
fight a good Fight, do the work of the Lord wit
courage, and with a willing Mind, and God from
above bless you, and the Church whereof you hav
charge: against it (so long as it continueth in th
Doctrine of the Truth) the gates of Hell shall no
prevail.

This spoken, and the Elders and Deacons dis-
missed, he called the two Preachers to him, and
said, There is one thing that grieveth me exceed-
ingly; You have sometimes seen the courage and
constancy of the Laird of *Grange*, in the Cause of
God, and that most unhappy Man hath cast himself
away. I pray you two to take the pains to go to
him,

him, and ſay from me, That unleſs he forſake that wicked courſe, wherein he is entred, neither ſhall the Rock, in which he confideth, defend him; nor the carnal wiſdom of that Man, whom he counteth half a god, (this was young *Letbington*) yield him help, but ſhamefully he ſhall be pulled out of that Neſt, and his Carkaſs hang before the Sun (and ſo it fell out, for the next year, the Caſtle which he did keep againſt the King's Authority, was taken, and he hang'd before the Sun) the Soul of that man is dear unto me; and if it be poſſible, I would fain have him ſaved. They went, but could not prevail: yet at his death, he did expreſs ſerious repentance for his ſins.

The next day he was much in Prayer, crying, Come Lord Jeſus, ſweet Jeſus, into thy hands I commend my Spirit.

Being asked by thoſe about him, if his pains were great; he anſwered, That he did not eſteem that a pain, which ſhould be unto him the end of all troubles, and beginning of eternal joys.

Oftentimes, after ſome deep meditations, he burſt forth in theſe words, O ſerve the Lord in fear, and death ſhall not be troubleſome unto you: bleſſed is the death of thoſe that have part in the death of Chriſt. *Pag. 7.*

In the evening, having ſlept ſome hours together, but with great unquietneſs, for he was heard to ſend forth many ſighs and groans; Being asked, after he awaked, How he did find himſelf, and what it was that made him to mourn ſo heartily in his ſleep? He anſwered, In my life time I have oft been aſſaulted with Satan, and many times he hath caſt in my teeth my ſins, to bring me to deſpair; yet *God* gave me ſtrength to overcome all his temptations:

and

and now that ſubtile Serpent, who never ceaſeth to tempt, hath taken another courſe, and ſeeks to perſwade me, that all my labours in the Miniſtry, and the fidelity that I have ſhewn in that Service, hath merited Heaven and Immortality: but bleſſed be God, that brought to my mind theſe Scriptures, *What haſt thou, that thou haſt not received? and not I, but the grace of God in me.* With which he is gone away aſhamed, and ſhall no more return. And now I am ſure my battel is at an end; and that without pain of body or trouble of ſpirit, I ſhall ſhortly change this mortal and miſerable life, with that happy and immortal, which never ſhall have end.

After one had prayed for him, he was ask'd whether he heard the Prayer? he anſwerd, Would to God that ye had heard it with ſuch an ear and heart as I have done: adding, Lord Jeſus receive my Spirit. With which words, without any motion of hands or feet, as one falling aſleep, rather than dying, he ended his life.

When he was buried, the Earl of *Morton* being near the Grave, ſaid, by way of Epitaph, *Here lies the Body of him, who in his life-time never feared the face of Man.*

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Lalæus.

Ward, *pag* 161, 162. *Simon Lalæus* to *Silveſter* his Executioner, ſaid, Never ſaw I a Man in all my life, whoſe coming was more welcome to me than thine.

Fox, *Vol.* 2. *pag.* 142. *Silveſter*, ſeeing the great faith and conſtancy of this bleſſed Martyr, was converted, and with all his Family removed to the Church at *Geneva*.

Lambert.

Fox, *Vol.* 2. *pag.* 396. The firſt Article againſt him was, Whether he was ſuſpect or infamed of hereſie? Unto your firſt

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Demand (ſaid he) I anſwer, That I am not certain what all perſons at all ſeaſons have deemed or ſuſpected of me; peradventure ſome better, ſome worſe. The opinion of the people was never one, but thought diverſly of all the famous *Prophets*, and of the *Apoſtles*, yea and of *Chriſt* himſelf: ſome ſaying that he was a very good man: others ſaid nay, and called him a *Seducer*, &c. Seeing therefore that all men did not ſay well by Chriſt, the Author of Verity and Truth, yea Truth it ſelf, *&c.* what ſhould I need to regard, if at ſome time ſome perſon for a little cauſe ſhould ſuſpect of me amiſs, and evil report of me? *&c.* *Woe be unto you, when all men ſpeak well of you; for ſo did their Fathers to the falſe Prophets.* —— *Pag.* 398

In his Anſwer to their ſecond Demand.——Our *Prelates* have ſent out commandments, that if any perſon ſhall adventure to keep any of *Luther's* Books, they ſhall be excommunicated, *&c.* But this is no novelty; for ſo did their fore-fathers the *Prelates* in Chriſts time, *&c.* When Chriſt went about preaching, the *Scribes* and *Phariſees*, who were *Prelates* then, gave a general command, That whoſoever confeſſed him to be Chriſt, ſhould be put out of the *Synagogue*, &c. The *Apoſtles* were in likemanner ſerved. In the *Old Teſtament* they procured of one, that was a *temporal Ruler* at that ſeaſon, to have the Prophecy of *Jeremy* (for he of all other is moſt vehement againſt the diſſimulation of Prieſts) to be burned. ——If they had the Spirit of Chriſt, which they claim and pretend to, they would follow the counſel of the *Apoſtles*, To prove all things, and to retain that only which is good, refraining from all that hath ſemblance of evil; and to try the ſpirits of them that ſhould ſpeak, whether they were of God, or no. ——The Prieſts (ſaith *Pag.* 399 1 *Theſſ.* 5 1 *John* 4

(saith *Chrysostom* on *Matthew*) that were *Pharisees* in Christs time, made an Ordinance, That *whosoever should acknowledge Jesus to be Christ, should be excommunicate.* If the *Pharisees* or *Priests*, that now do occupy their rooms, should make a like Ordinance, because they would not have Christs Doctrine professed for hindring their lucre, should we leave off to seek after the knowledge of Christs Doctrine? No verily. ——When it was objected against *Hierom*, that he retained by him the Works of *Eusebius* and *Origen*, he bringeth to prove, That it was lawful for him by that passage of the *Apostle*, *Prove all things*, &c. ——These things prove, that (and others may safely (no good Law inhibiting, but Constitutions Pharisaical) read the Works of *Luther*, &c.

*Pag.*401 In his Answer to their fifth Demand. —— It is evident from Christs words, *When you have done all things commanded, say yet you be unprofitable Servants*, &c. That he would not have us esteem our merits, when we have done what is commanded by God, but reckon our selves to be servants unprofitable to God, forasmuch as he hath no need of our well doing for his own advancement, &c. and if we ought not to attend our merits in doing the *Commandment of God*, much less in observing our own *Inventions*, *or Traditions of men*, unto which there is no benefit in all Scripture, which *Paul* calleth the Word of Truth and Faith, promised.

*Pag.*402 In his Answer to the sixth Demand. —— *Tho they will not suffer Marriage to be solemnized at all times of the year* I think it standeth not with Christs Rule, but rather is against the same. —— It ought also freely to be administred, and without mony.— In the Primitive Church (as ancient Doctors deem, and the Scripture in mine opinion recordeth the same)

same) there were no more Officers in the Churches of God then *Bishops* and *Deacons*. *Hierom* in his *Com.* on the Epistles of *Paul* saith, That those whom we call Priests were none other than Bishops, and the Bishops none other than Priests, *&c.* Neither were they chosen, as they be now adays, *&c.* But they were chosen not only of the Bishop, but with the consent of the People, among whom they should have their Living, as sheweth *Cyprian*, and the People ought to have power (as he saith) to chuse Priests, *&c.* But alas! such Elections are now banished, and new Fashions brought in.

In his Answer to the thirteenth Demand. —— I say that there is a *Purgatory* in this world, the Fire of Tribulation, through which all Christians shall pass, as testifies *Paul*, whose testimony is full, notable, and true, albeit that few do know it, and fewer will believe it, That *all that will live godly in Christ Jesus shall suffer persecution*. In this *Purgatory* do I now reckon my self to stand; God send me well to persevere unto his honour. Of this speaketh St. *Peter*, —— *For a season ye are sundry ways afflicted and tormented, that the trial of your Faith*, &c. *though it be tried with fire, might be found unto laud, glory, and honour, at the appearing of Jesus Christ*, &c. other *Purgatory* know I none. —— *Pag.* 404 405. 2 *Tim.* 2. 1 *Pet.* 3.

In his Answer to the seventeenth Demand. —— Forasmuch as no positive law of man, made without foundation of Scripture, may bind any person, so that in breaking of such he shall therefore sin deeply, and of this sort made by man is the Fast of *Lent*, and other days ordained in your laws without authority of Scripture, *&c.* — *Pag.* 409

In his Answer to the one and twentieth Demand. —— Men may be wrongfully suspected of *Heresie*, as the *Bishops* and *Priests*, with their *Orator* *Pag.* 410

Acts 24. *Tertullus* suspected *Paul*, &c. And their Predecessors spake of the Prophets, yea, and of *Christ* himself, calling him a Seducer and Preacher of *Heresie*. Men being thus suspected, ought in no wise therefore to cease preaching, as is evident in the *Acts* 4. 5. 6. instance of *Peter* and *John*, &c. which is written without doubt for our instruction, so that thereby *Pag.* 411 you may see when men are wrongfully suspected or infamed of *Heresie*, and so prohibited by *Bishops* to preach the Word of God, that they ought for no mans command to leave or stop, *&c.* ——

In his Answer to the two and twentieth Demand. —— *Priests* have two names in Scripture, *Presbyteri & Sacerdotes*. They are most usually called *Presbyteri*, who are set to be *Prelates* in the Church, to guide the same by his blessed Word. And Priests thus called *Presbyteri* in the Primitive Church (what time were but few Traditions and Ordinances to let us from the strait institution made by *Christ* and his *Apostles*) were the very same and *Titus* 1. none other but *Bishops*. ——As many as are in this wise Priests, ought to preach freely the Word of God in all places and times convenient *&c.* Others *Pag.* 512 are called *Priests* by this word *Sacerdotes*, and thus *Rev.* 1. are all Christians, *&c.* These ought not all to preach 1 *Pet.* 2. *openly* in general Assemblies, *&c.* yet *privately* are they bound for instruction of their Servants, Children, Kinsfolk, *&c.* to speak that should be for the *Ephes.* 6. destruction of Vice, and upholding and increase of Vertue, *&c.* —— Notwithstanding this I say, both by supportation of Gods Law, and also of *Laws* written in the *Decrees*, that in time of great necessity Lay people may preach, *&c.*

Pag. 413 In his Answer to the four and twentieth Demand. ——Excommunication bindeth before God, if it be lawfully denounced, if the persons be guilty, and

and if it be done with the consent of others gathered with the Bishop in Christs Name for the behoof of Christs Church; for so used St. *Paul* in excommunicating the *incestuous Corinthian*, and Christ requireth, &c. So that excommunication ought to be done (as methinketh) by the Congregation assembled together with their Pastour, whose advice they ought principally to esteem and follow, if it be vertuous and godly. 1 *Cor.* 5. *Matt.* 18.

In his Answer to the thirtieth Demand. *Pag.* 417
— Where you speak of *Prelates Deputies*, I think such are little behoveful to Christs flock. It were right and necessary, that as the Prelates themselves will have the Revenues, &c. they should themselves labour and teach diligently the Word of God, and not shift the labour from one to another, till (pity it is) all be left undone. Such doth Saint *John* call Thieves and Murtherers, &c. — God would have every man get his living by the *sweat of his own face*, i. e. by his labour, according to his estate and calling. —

In his Answer to the five and thirtieth Demand. *Pag.* 418
— That one singular person may judge more rightly, than a great multitude assembled in a Council, appeareth by Gods Law, and by the Law of man. *Caiaphas* in one instance; A whole *Council* did submit to his Sentence. *Gamaliel* is another. *John* 11. *Acts* 5.
Agreeable to this we find in the Decrees, *Dist.* 31. the whole *Council* of *Nice* commending the Sentence of *Paphnutius*, and upon this, that *Paphnutius* did resist and prevail against the whole Council; the *Glosse* notes, that one singular person may gain-say an universal generality, having a reasonable cause on his side. *Panormitane* also gives his suffrage. I would (saith he) rather believe one Lay person, bringing in for him authority of Scripture, *Pag.* 419

than universal Council; that ordaineth a thing without Scripture.

Pag. 422 In his Answer to the five and fortieth Demand —— Concerning opinions or conclusions I can tell you of none other than I have shewed: The sum whereof I think concluded in these two Scripture Propositions, (1) Christ is the *Head corner-stone of our faith*, whereupon it should be grounded, neither is there salvation in any other, &c. (2) Men do worship God in vain, teaching doctrines and precept or laws humane. Thus I certifie you of all the opinions and conclusions which I intend or have intended to sustain, and not to decline from, neither for fear, nor yet for love of man or men, —

Acts 4.

Isa. 29.

These *Answers* of Mr. *Lambert*, the five and forty Articles against him were directed and delivered to Dr. *Warham* Arch-Bishop of *Canterbury*, about the year 1532.

From the danger he was in at that time he was delivered by the death of Dr. *Warham*; but falling into fresh Troubles through the indiscretion of Dr. *Tailor* and Dr. *Barnes*, to make the quicker work (following the precedent of St. *Paul*, appealing to *Cæsar*) he appeals to the *King*: who having lately taken upon him the Title of the *Supreme Head of the Church of* England, would shew that Head had a Tongue could speak in matters of Divinity. In *Whitehall* the place and day is appointed, where an Act Royal was kept, the King himself being Opponent, and *Lambert* the Answerer.

Fuller's Eccles. Hist. Cent. 16. l. 5. p. 229.

Fox, Vol. 2. pag. 424. When the King commanded him to declare his mind, &c. He gave God thanks, which had so inclined the heart of the King, that he himself would not disdain to hear, and understand the controversies of Religion; for that it hapneth oftentimes, through

through the cruelty of the Bishops, that many good and innocent men in many places are privily murthered and put to death without the Kings knowledge. But now for asmuch as that the *High and Eternal King of Kings*, in whose hands are the hearts of all Princes, hath stirred up the Kings mind, that he himself will be present to understand the Causes of his Subjects. I do not doubt, but that God will bring some great thing to pass through him, to the setting forth of the glory of his Name.

When the King was worsted and wearied, Arch Bishop *Cranmer* supplied his place, arguing though civilly, shrewdly against the truth; and (saith Dr. *Fuller*) his own private judgment: which was worse (saith the same Author) than *keeping the clothes of those who killed* Stephen, seeing this Arch Bishop did actually cast stones at this *Martyr* in the Arguments he urged against him. Yet after his whole body was reduced to ashes, his heart was found entire and untouched; an argument of his cordial integrity to the Truth, though fear too much prevailed, and too often on him. *See his* Eccles. Hist. *Cent.* 16. *l.* 5. *p.* 239. *See his* Worthies *of* England *pag.* 319.

After the Dispute was ended, the *King* said unto him, What sayest thou now? Art thou yet satisfied? Wilt thou live or die? what sayest thou? Thou hast yet free choice. Mr. *Lambert* answered, *I commend my soul into the hands of God*, but my body I wholly yield and submit to your clemency. Fox, *Vol.* 2. *pag.* 426.

The *King* notwithstanding commanded the Lord *Cromwel* to read the Sentence of Condemnation against him. And it is very observable, that through the pestiferous and crafty counsel of *Gardiner*, *Satan* (who oftentimes raiseth up one Brother to destroy another) brough about the death of this Martyr by such, *viz.* *Tailor*, *Barnes*, *Cranmer* and *Cromwel*, who afterwards suffered the like for the Gospels sake.

Pag. 427 After his legs were consumed and burned to the stumps, he lifting up such hands as he had, and his fingers ends flaming with fire, cried unto the people in these words, *None but Christ, none but Christ.*

See None but Christ. Mr. *Clement Cotton* in his Epistle to the Reader, before his *None but Christ* notes, that these words were uttered by Mr. Lambert, *as the triumphant voice of Faith, after that he had through the power of Christ put to flight the fear of Hell, Sin, and Death,* &c. as by doubling of them may appear: and that by way of imitation (not tying any to syllables) they well beseem the thoughts and speeches also of every Christian, upon sure and safe grounds, as in their daily, so even in their last conflicts to be taken up and used.

Latimer.

Fox, *Vol.* 3. *pag.* 457. After Mr. *Hugh Latimer* was converted, and was become famous for preaching the Word, Dr. *Redman* wrote to him to dissuade him: to which Letter he returned the following Answer; *Reverend Mr.* Redman, It is enough for me, *that Christs Sheep hear no mans voice but Christs*; and as for you, you have no voice of Christ against me, whereas for my part I have an heart ready to hearken to any voice of Christ, that you can bring me. Thus fare you well, and trouble me no more from talking with the Lord my God.

Pag. 458 When he was cited to appear before Dr. *Warham*, Arch-Bishop of *Canterbury*, &c. and kept in *London* from his charge at *West Kingston* in *Wiltshire*, he wrote to the Arch-Bishop, expostulating the case with him thus. —— If *Peter* thought it just, that by reason of his Office he should not cease to teach and admonish the people, whilst he should be in this Tabernacle, and that he should be so much the more instant therein, the nearer he drew to death.

death. It cannot but ſeem unjuſt that thoſe, that will not preach themſelves, ſhould hinder thoſe that are willing, unleſs they be throughout conformable to their wills. —— Whatſoever I may ſuffer for the Truth cannot trouble me; for God liveth, and he hath taken the care of me. — O that we were as diligent in, & as much devoted to what God requires, as our own inventions. —— Hitherto I ſtand immoveable for Gods commands, and ſo ſeek not my own gain or glory, but Chriſts, and ſo ſhall ſtand whilſt I breath. —— Who doth not ſee a maniſeſt abuſe of many things? and ſeeing, grieve not becauſe thereof? and grieving, doth not labour the removal thereof? and when ſhall it be removed, whilſt the uſe is preached up, and the abuſe concealed? the truth is the abuſe cannot but ſo long reign. — *Go forth and teach all things (ſaith Chriſt) What all things? All things (ſaith he) which I commanded you*; he doth not ſay all things, that ſhall ſeem unto your ſelves fit to be preached. Go to therefore I beſeech you by the immortal God, let us all and every one intend with all our ſoul to preach what God requireth, leſt we become *Adulterators* and *Huckſters* of preaching, rather then true Preachers; eſpecially ſeeing men are moſt dull towards the things of God, and moſt ready for their own things, needing no ſpurs at all, being deceived by an unjuſt eſtimation of things, and an innate ſuperſtition, received from fore-fathers, which can ſcarce be healed by any preaching, though frequent, earneſt, and ſincere. Pag. 459

Hence I dare not ſubſcribe to the rude Propoſitions; becauſe I dare not be a means of the continuing of popular ſuperſtition, leſt I be the Author of my own damnation thereby. —— It is not I aſſure you any pride that hinders me from that ſub-

Subscription, which your Lordship hath so often to my very great grief required of me. It cannot but be wicked not to obey the *Fathers* of the *Church*; but yet they must see what and wherein they command, seeing it is said in a certain place, *We ought to obey God rather then man.*——.

The rude Propositions (as he calls them) to which he was required to subscribe, may seem in Mr. *Fox* in the same Page.

Pag. 462 In a Sermon of his at *Stamford*, *Octob.* 9. 1550. he hath the following words concerning the crafty and deceitful handling of those Bishops in his Examinations, and what subtile devices they used to intrap him. I was once (saith he) in Examination before *five or six Bishops*, where I had much turmoiling. Every Week thrice I came to Examination, and many snares and traps were laid to get something. Now God knoweth I was ignorant of the Law, but that God gave me answer and wisdom what I should speak. It was God indeed; for else I had never escaped them. At last the Chamber wherein I was wont to be examined was somewhat altered; whereas there was wont to be a fire in the Chimney, now there was none but *Arras* was hanged over the Chimney. A subtile Question being propounded to me; I pray you Mr. *Latimer* (said one) speak out, I am very thick of hearing, and here be many that sit afar off. I marvelled at this that I was bid speak out, and began to suspect somewhat, and gave an ear to the Chimney, and there I heard a Pen moving, they have appointed one there to write all my Answers. God was my good Lord, and gave me answer, I could never else have escaped it.

After he was made *Bishop* of *Worcester*, he was accused before the *King*, the Story whereof he gives

tis in a Sermon he preached afterwards, before King *Edward*. In the *Kings* days that is dead (saith he) many of us were called together before him to say our minds in certain matters. In the end one kneeling down, accuseth me for preaching seditious Doctrine. A heavy salutation. The *King* turned to me and said; What say you to that Sir? Then I kneeled down, and turned me first to my Accuser, and said, Sir, What form of preaching would you appoint me in preaching before a *King*? Would you have me preach nothing as concerning a *King* in the *King*'s Sermon? —— Then turning to the *King*, I said, I never thought my self worthy, nor did I ever sue to be a Preacher before your *Grace*, but I was called to it, &c. And if your *Grace* allow me for a *Preacher*, I would desire your *Grace* to give me leave to discharge my Conscience, and to frame my Doctrine according to my Auditence. —— Pag. 461

And I thank Almighty God (which hath always been my remedy) that my sayings were well accepted of the *King*, &c. It is even as the Scripture saith, *The Lord directeth the Kings heart*. Certain of my Friends came to me with tears in their eyes, and told me they looked I should have been in the *Tower* the same night.

Upon the coming in of the *six Articles*, he did of his own free accord resign his *Bishoprick*, and so was silent till King *Edward*'s days.

At what time he first put off his Rocket in his *Chamber* among his Friends, *Suddenly he gave a skip in the floor for joy*, feeling his shoulders so light, and being discharged (as he said) of such an heavy burden.

In King *Edward*'s days he was a diligent *Preacher*, and an hard Student at his study about two of Pag. 462

the

the Clock in the Morning, Winter and Summer, though his body had been sore bruised by the fall of a Tree, and he above sixty seven years of age) and by the same Spirit he did so evidently foreshew and propheſie of all those plagues, which afterward ensued, that if *England* ever had a *Prophet*, he was one.

As touching himself, he ever affirmed, That the preaching of the Gospel would cost him his life, to the which he no less chearfully prepared himself, than certainly was perswaded that *Winchester* was kept in the *Tower* for that purpose, as the event did too truly prove the same.

Fuller's *Eccles. Hist.* Cent. 16. l. 7. p. 405.

It may be queried, Seeing that *Latimer* was outed of his *Bishoprick* in the days of King *Henry* the Eighth, on the account of the *sixth Article*, why was he not restored to the same under King *Edward* the Sixth, especially seeing *Heath* his Successour was legally deprived, and the place actually void; whereas on the contrary *Hugh Latimer* continued *Hugh Latimer*, without any addition of preferment? A late *Ecclesiastical Historian* answers. It was not for want of any favour from the King, &c. nor because his down-right Sermons disobliged the *Courtiers*, who generally delight *in soft Preaching*, as *in soft Clothing*; nor out of sullenness, because he would not be bedded again with that wife, which (though unwillingly) had in his absence embraced another, &c. But we impute it either to his conscience (oft-times sharpest in the bluntest men) because he would not be built on the ruines of another, especially knowing *Heath* one of a meek and moderate nature; or to his age, who *Barzillai* like was *superannuated* for earthly honour, &c. Or because he found himself not fit for Government, better for Preaching, then Ordering *Ecclesiastical Affairs*:

Affairs? Or lastly, because he prophetically foresaw, that the ingratitude of the *English Nation* would shorten their happiness, and King *Edward*'s life; and he was loth to come into a place, only to go out thereof. Sure I am it was a loud lye, which *Parsons* tells, That *Latimer* was kept bare. He kept himself bare, living not in the want but neglect, yea contempt of all worldly wealth: though he was the *Corban* or *Treasury*, into which restored-ill-gotten-goods were cast to be bestowed on the poor, according to his discretion.

At the coming of *Queen Mary* (by the means no doubt of *Winchester*) a Pursevant was sent down to cite him to appear at *London*, of which *John Carles* gave him notice six hours before; yet he would not escape, but prepared himself for his journey before the said Messenger came to his house, at which the *Pursevant* wondred: thereupon he said unto him; My Friend, you are a welcome Messenger to me. And be it known unto you, and to all the world, that I go as willingly to *London* at this present, being called by my *Prince* to render an account of my Doctrine, as ever I was to any place in the world. I doubt not, but that God, as he hath made me worthy to preach his Word before two excellent *Princes*, so will he enable me to witness the same unto the third, either to her comfort or discomfort eternally, &c. Fox, *Vol.* 3. *pag.* 462.

As he came up to *London* through *Smithfield*, without the *Pursevant* (for he having delivered his Letters, departed, affirming, that he had command not to tarry for him; whereby it is evident they would have had him fled out of the *Realm*) he said merrily, That *Smithfield* had long groaned for him.

In the Tower being kept without fire in the frosty

ſty weather, he bade the *Lieutenant*'s man tell his Maſter, That if he did not look better to him, perhaps he would deceive him. The *Lieutenant* charging him with theſe words; His anſwer was; I did indeed ſay ſo; for you look, I think, that I ſhould burn; but except you let me have ſome fire, I am like to deceive your expectation, for I am like here to ſtarve for cold.

From the Tower he was tranſported to *Oxford* with Archbiſhop *Cranmer*, and Biſhop *Ridley* to diſpute with the learned Men of both Univerſities about the Preſence, Subſtance, and Sacrifice of the Sacrament.

Pag. 49. When he was brought before the *Commiſſioners*, and appointed to diſpute, he alledged age, ſickneſs, diſuſe and lack of Books, ſaying, That he was almoſt as meet to diſpute, as to be a Captain of *Calice*; but he would (he ſaid) declare his mind either by writing or word, and would ſtand to all that they could lay upon his back, complaining That he was permitted to have neither Pen nor Ink, nor any Book, but only the New Teſtament, then in his hand, which (he ſaid) he had read over ſeven times deliberately, and yet could not find the Maſs in it, neither the Marrow-bones nor the Sinewes of the ſame.

Pag. 80, 81. When he was brought to diſpute, in the Cloſe of his Proteſtation, which he delivered to Dr. *Weſton* in writing, ſaying, Let me here proteſt my Faith, for I am not able to diſpute, and afterwards do your pleaſure with me. He hath theſe words; O Sir, you may chance to live till you come to this age and weakneſs, that I am of. I have ſpoken in my time before two Kings, more then once, two or three hours together, without interruption, but now I could not be ſuffered to declare my mind for

fore you, no not by the ſpace of a Quarter of an hour, without ſnatchings, revilings, checks, rebukes, and taunts. —— I pray God give you grace ever well to uſe your gifts, and ever to remember, That he that dwelleth on High, looketh on the low things on the earth, and that there is no counſel againſt the Lord; and alſo that this World hath been, and yet is a tottering World: and that though we muſt obey Princes, *yet in the Lord*; for who ſo doth obey them *againſt the Lord*, they be moſt pernicious to them, and the greateſt adverſaries that they have; for they procure Gods vengeance on them, if God be only the Ruler of things. —— I would as fain obey my *Soveraign*, as any in this *Realm*; but in theſe things I can never do it with an upright conſcience. God be merciful to us. *Amen.*

Then (ſaid *Weſton*) you refuſe to diſpute, will you here then ſubſcribe. No, good Maſter (ſaid Mr. *Latimer*) I pray be good to an old man, you may, if it pleaſe God, be once as old as I am; you may come to this age, and to this debility.

Dr. *Cartwright* telling him, That he was of his opinion, but he was ſorry for it, and deſired he might repent alſo. Will you give me leave (ſaid Mr. *Latimer*) to tell what hath cauſed Mr. *Doctor* here to recant? It is *Pœna Legis*, the Pain of the Law hath brought you back, and converted you, and many more, the which letteth many to confeſs God. And this is a great Argument. There are few here that can diſſolve it. *Pag.* 84.

Smith telling him, He was not of *Chryſoſtom's* and St. *Auſtin's* Faith: I am (ſaid he) of their Faith, when they ſay well, and bring Scripture for them; and farther, *Auſtine* requireth not to be believed. *Pag.* 85.

Weſton

Weſton telling him, He could not have found his Doctrine forty years agone: The more cauſe (ſaid he) have we to thank God, that hath now ſent the light into the World.

Weſton preſſing him to recant: You ſhall have no hope (ſaid he) in me to turn. I pray for the *Queen* dayly even from the bottom of my heart, that ſhe may turn from this Religion.

Pag. 92. When he was excommunicated by *Weſton*, he ſaid, I thank God moſt heartily, that he hath prolonged my life to this end, that I may in this caſe glorifie God by that kind of death.

When he was brought forth from the *Bailiffs* to ſee a Maſs, with a general Proceſſion, and underſtood ſo much, he run as faſt as his old bones would carry him to a Shop, and would not look towards it.

Pag. 463 After this Sentence was paſt upon him, he was committed again to Priſon in *Oxford*, where in Prayer he oftentimes continued ſo long kneeling, that he was not able to riſe without help; and among other things theſe were three principal matters he prayed for. (1) That as God had appointed him to be a Preacher of his Word, ſo he would give him grace to ſtand to his Doctrine to death, that he might give his hearts blood for the ſame. (2) That God of his mercy would reſtore his Goſpel to *England* once again; and theſe words *Once again, once again* he did ſo inculcate and beat into the ears of the Lord God, as though he had ſeen God before him, and ſpoke to him face to face. (3) That God would preſerve the Lady *Elizabeth* and make her a comfort to this comfortleſs Realm of *England*. Neither were theſe things deſired of him in vain, but the Lord moſt graciouſly granted

every

every one of these requests. (1.) The Lord assisted him to be constant to the last.

At the Stake he lifted up his eyes towards Heaven, with an amiable and comfortable countenance, saying, *God is faithful, which doth not suffer us to be tempted above our strength.* Afterward he shed his blood in the Cause of Christ. The blood ran out of his heart in great abundance, his body being opened by the force of the fire. (2) The Gospel was restored again unto *England.* (3) When the enemies triumphed, Gods Word was banished, no place left for Gods Servants to cover their heads, God having wonderfully preserved the Lady *Elizabeth*, set her on the Throne, and thereby the captivity of sorrowful Christians was released.

In his Letter to Mr. *Morrice.*—— I thank you that now of late you would vouchsafe to write unto me, so poor a Wretch, to my great comfort among all these my troubles,—— Seeing there is no pain *Pag. 484* that can break my charity and patience, cause me to dishonour God, to displease God, to be displeased with God, nor to joy in God, bring me from surety of Salvation, separate me from Christ, or Christ from me, I care the less for it. ——

In his Letter in answer to Dr. *Sherwood*—— God *Pag. 488* gives us both what he knows best for us; to me patience becoming a Christian in the midst of my sufferings, and to you as sound a judgment, as you have now a fervent zeal.—— I said that all *Popes, Bishops, Vicars, Rectors*, not entring by the door, but ascending some other way, are *Thieves* and *Robbers* &c. Hence you gather, that I said, all *Popes, Bishops, Vicars, Rectors*, simply are so. O my Brother, is this a good collection? —— Is there not a vast difference between these two assertions; All not entring in by the door are Thieves; And all

simply are Thieves. Whence I pray you could it seem to you to say, Simply all are Thieves, when I said only, All not entring in by the door are Thieves? Unless perhaps all appear to you to ascend some other way, and not to enter by the door? If you think so, if you be wise, do not say that you do so think, you know how dangerous it will be for you to say so.—— You say that Christ did only in secret, and not in publick, task the Pharisees; but I am but a man, not a searcher of hearts, &c.

But did not Christ by name accuse them, even before the multitude, saying, *Wo unto you, Scribes and Pharisees, Hypocrites?* It is true, I am but a man, that sees not the spot lying hid in anothers heart, but only the life exposed to the view of all, and so knowing them by their fruits, whom Christ would have so known; I do condemn that course of life, whoever take it up, which I find often condemned in the holy Scriptures, and in the holy Interpreters thereof. Am not I then undeservedly found fault with by you? —What I spake rightly concerning the Church, you wickedly calumniate, as if I had made all equal with *Peter* as to the use of the Keys, when there was not a Word mentioned concerning the power of the Keys, &c. —— But I only admonished my hearers, that the Church of Christ was built upon a Rock, and not upon the Sands, lest they trust in a dead faith, and not shew forth their faith by their works.——

Pag. 470 In his Letter to Sir *Edward Bainton.*—— To recompence your goodness towards me, I shall not cease to pray my Lord God, who is able, and also doth indeed reward all them that favour the favorers of his Truth for his sake; for the Truth is a common thing, pertaining to every man, for the which every man shall answer another day: and I

&c.

desire favour neither of your Worship, nor of any man else, but in truth, and for the truth, I take God to witness, which knoweth all. —— I marvel not a little how the *Bishop of* London *having so broad, wide and large Diocess committed unto his Cure, and so peopled as it is, can have leisure for preaching and teaching the Word in season, out of season, privately, publikely, to his own flock, convincing, exhorting, admonishing,* &c. to trouble me, or to trouble himself with me, &c. —— I do not think Judges now adayes so deeply confirmed in grace, or so impeccable, but that it may behove and become Preachers to admonish them to do well, to examine whether the accusers do not pervert the words of the accused; and this I did upon occasion of the Apostles saying, *Ye are not under the Law, but under Grace.* What a saying is this (said I) if it be not rightly understood. The words sound as if he would encourage Christians to break Law, seeing they be not under the Law: and what if *Paul*'s adversaries would have so taken them, and accused him of the same to my Lord of *London*. If he would have heard *Paul* declare his own mind, he would have escaped; but if he would rigorously have followed, *utcunque dicta & probata*, and have given sentence after the relation of the accusers, good St. *Paul* must have born a faggot at *Paul*'s *Cross*, the Bishop of *London* being his Judge. *Pag.* 47.

—— But my Lord will say, Peradventure that men will not take the Preachers words otherwise than they mean therein. —— As though St. *Paul*'s words were not otherwise taken. Because he said, *That our unrighteousness commendeth the righteousness of God*, he was reported to mean, *That we should do evil that good may come thereof*, though he meant nothing so, &c. Now my Lord will not think (I dare *Rom.* 3. *Pag.* 47.

that St. *Paul* was to blame, that he ſpake no more warily, or more plainly to avoid the offence of the people, but rather the people for that they took no better heed to his meaning; yea, he will pity the people who had been ſo long nuzled in the Doctrine of the *Phariſees*, and wallowed ſo long in darkneſs of mans Traditions and Superſtitions, that they were unapt to receive the bright Light of the Truth, and wholeſom Doctrine of God, uttered by St. *Paul*; nor do I think that my Lord will require more circumſpection in me, than was in St. *Paul*, when he did not eſcape ſlanderous reports of them that be of corrupt judgments, who reported him to ſay whatſoever he appeared to them to ſay, or whatſoever ſeemed to them to follow of his ſaying: So they report us to ſay (ſaith *Paul*) ſo *they ſpeak evil of us, whoſe damnation is juſt*. And I think the damnation of all ſuch, that evil report Preachers now adays is juſt alſo: yea Chriſt himſelf was miſ-reported and falſly accuſed, both as to his words, and alſo as concerning the meaning of his words. He ſaid, *Deſtroy you*, they made it, I can *deſtroy*; He ſaid, *This Temple*, they added, *Made with hands*, to bring it to a contrary ſenſe, — He did mean of the *Temple of his body*, and they did wreſt it to *Solomon's Temple*. — There be three ſorts of perſons, which can make no credible information. (1) *Adverſaries*. (2) *Ignorant ones, and without judgment*. (3) *Whiſperers*, which will ſpew out in hudder mudder more than they dare avow openly. The firſt *will not*, the ſecond *cannot*, the third *dare not*: Therefore the relation of ſuch is not credible, and cannot occaſion any indifferent Judge to make proceſs againſt any man. — It is a great commendation to be evil ſpoken of them, that be naught themſelves, and to be commended of

ſuch

such is many times no little reproach. God send us all grace to wish well one to another, and to speak well one of another. Meseems it were more comely for my Lord (if it were comely for me to say so) to be a Preacher himself, having so great a Cure, as he hath, than to be a Disquieter of Preachers, and to preach nothing at all himself.

—— I am sure St. *Paul*, the true Minister of God, and faithful Dispenser of Gods Mysteries, and right Exemplar of all true and very Bishops, saith, *Though some preach Christ of envy, thinking to obscure me, and bring my authority into contempt, some of good will thinking to comfort me, notwithstanding so that Christ be preached, I joy and will joy*: So much he regarded more the Glory of Christ, and Promotion of Christs Doctrine to the edification of Souls, than the Maintenance of his own Authority, Reputation and Dignity, considering that what Authority he had, it was to Edification, and not to Destruction. Now I think it were no reproach to my Lord, but rather very commendable, to joy with *Paul*, and be glad that Christ be preached *quovis modo*, yea though it were for envy, in disdain, despite, and contempt of his *Lordship*. *Phil.* 1.

—— The University of *Cambridge* hath Authority to admit twelve yearly, of which I am one, and the *Kings Highness* did decree, That all admitted of Universities should preach throughout his Realm, as long as they preached well. —— To inhibit a Preacher admitted of the King, is to disobey the King. —— We low Subjects are bound to obey Powers, and their Ordinances, and are not the highest Subjects also, who ought to give us an example of such obedience? As for my preaching it self, I trust in God my Lord of *London* cannot justly

blame and reprove it, if it be taken as I spake it, or else it is not my preaching, but his that falsly re-
Pag. 473 porteth it; as *Martial* saith to one that depraved his Book:

Quem recitas meus est, O Fidentine, libellus;
Sed male dum recitas, incipit esse tuus.

In *English* thus;

Mine is the Book thou readest Fidentine;
But thou not reading right dost make it thine.

Now I hear that my Lord of *London* is informed, and hath informed the *King*, that I go about to defend *Bilney* and his cause against his *Ordinaries* and *Judges*, whereas I had nothing to do with *Bilney*, except his Judges did him wrong; for I did nothing else but admonish all Judges indifferently to do right.—— It might have become a Preacher to say as I said, though *Bilney* had never been born. I have known *Bilney* a great while, I think much better than ever did my Lord of *London*, and to tell you the truth, I have known hitherto few such, so prompt and ready to do every man good after his power, both friends and foes, *&c.* In sum, a very simple good Soul, nothing meet for this wretched world, whose blind fashion and miserable state (so far from Christs Doctrine) he could as evil bear, and would sorrow, lament and bewail it, as much as any man that ever I knew.— I cannot but wonder, if a man living so *mercifully*, so *charitably*, so *patiently*, so *continently*, so *studiously* and *verteously*, and *killing his old* Adam, *i.e. mortifying* his *evil affections*, and *blind motions* of *his heart* so *diligently*, should die an *evil death*. *Let him that stands* [illegible]

were that he fall not.—I am ignorant in things, that I trust hereafter to know, as I do now know things, in which I have been ignorant heretofore.—It were too long to tell you, what blindness I have been in, and how long it was ere I could forsake such folly, it was so incorporate in me; but by continual prayer, continual study of Scripture, and oft communicating with men of more right judgment, God hath delivered me, &c. yea men think that, my Lord himself hath in times past thought, that by Gods Law a man might marry his Brothers Wife, who now both dares think and speak the contrary: and yet this his boldness might have chanced in *Pope Julius* his days, to stand him either in a Fire or a Fagot. Which thing pondered of my Lord, might somewhat stir him up to charitable equity toward such who labour to do good, as their power serveth, with knowledge, and do hurt no man with their ignorance; for there is no greater distance than between *Gods Law*, and *not Gods Law*: nor is it so, or so, because any man thinketh it so, or so; but because it is so, or so indeed, therefore we must think it so, or so, when God shall give us knowledge thereof; for if it be indeed either so, or not so, it is so, or not so, though all the world have thought so these thousand years, &c.—— The matter is weighty (as you say) and ought to be substantially looked upon, even as weighty as my life is worth; but how to look substantially upon it otherwise, know not I, than to pray my Lord God night and day, that as he hath emboldned me to preach his Truth, so will he strengthen me to suffer for it, to the edification of them, who have by his working taken fruit thereby, and so I desire you and all others that favour me for his sake likewise to pray; for it is not I (without his mighty

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helping hand) that can abide that brunt; but I have truſt that God will help me in time of need, which if I had not, the Ocean I think ſhould have divided my *Lord* of *London* and me by this day; for it is a rare thing for a Preacher to have favour at his hand, who is no Preacher himſelf, and yet ought to be. I pray God both he and I may diſcharge our ſelves, he in his great Cure, and I in my little One to Gods pleaſure and ſafety of our ſouls. *Amen.*

*Pag.*475 In his Reply to Sir *Edward Baynton*'s Anſwer. ——Truly I were not well adviſed if I would not either be glad of your inſtruction, or yet refuſe my own reformation; but yet it is good for a man to look before he leap.—— Firſt, you miſlike that I ſay I am ſure I preach the Truth, ſaying in reproof of the ſame, God knoweth certain Truth. Indeed none knoweth certain Truth but God, and thoſe which be taught of God, as ſaith *Paul*; for God revealeth it to them: and ſaith Chriſt, *They ſhall be all taught of God.*—— As to my arrogancy, either I am certain or uncertain that it is Truth that I preach. If it be Truth, why may I not ſay ſo, to encourage my Hearers to receive the ſame more fervently, and purſue it more ſtudiouſly? If I be uncertain, why dare I be ſo bold to preach it? If your Friends in whom you truſt ſo greatly be Preachers, after Sermon I pray you ask them whether they be ſure that they taught you the Truth or no. If they ſay they be ſure, you know what followeth: if they ſay they be not ſure, when ſhall you be ſure that have ſuch doubtful Teachers?—— Our knowledge here (you ſay) is but dark as through a Glaſs. What then? Therefore it is not certain and ſure. I deny your Argument by your leave: yea, if it be by Faith it is moſt ſure,

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for the certainty of Faith is the sureſt certainty, as *Duns* and other *School-Doctors* say. There is a great difference between *certain knowledge* and *clear knowledge*; for that may be of things absent, that appear not, this requireth the presence of the object or thing known.——It is true there are too many *that have a zeal for God, but not according to knowledge*: there are also who have *knowledge without zeal, holding the truth in unrighteousness*: and there are, that have lost the spiritual knowledge of Gods Word, which they had before, because they have not ensued it, nor promoted the same, but rather with their mother wits have impugned the wisdom of the father, and hindred the knowledge thereof, which therfore hath been taken away from them. *To him that hath not, that also which he hath, i.e. seems to have, shall be taken away.* To *abuse* that, which a man hath, or not to *use it well* is as not to have it.——It behoveth every Preacher to have so deep and profound knowledge, that he may call this or that Truth, which this or that he taketh in hand to preach for Truth; and yet he may be ignorant in many things, both this or that, as *Apollo* was; but such things, whether this or that, he will not attempt to preach for the Truth.——There be many things in Scripture in which I cannot discern certainly *verum & falsum*, no not with all the exercise I have in Scripture, nor yet with the help of all Interpreters I have, to content my self and others in all scrupulosity, that may arise; but in such I am wont to wade no farther in the stream, then that I may either *go over*, or else *return back again*, having ever respect, not to the ostentation of my little wit, but to the edification of them that hear me, as far forth as I can, neither passing mine own, nor yet their capacity.—— It is but foolish humility wil-

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lingly

lingly to continue always an infant still in Christ; — for though *Paul* would not have us *to think arrogantly of our selves, and above that, which is becometh us to think of our selves*, yet he biddeth us *so to think of our selves, as God hath distributed to every one the measure of faith.* He that may not with meekness think in himself what God hath done in him, and of himself as God hath done for him, how shall he, or when shall he give due thanks to God for his gifts? — Every opinion or manner of teaching, which causeth dissention in a Christian Congregation, is not of God, by the Doctrine of St. *John*; but not every thing whereupon followeth dissention, causeth dissention. — An occasion is sometime *taken*, and not *given*. The *Galatians*, having for Preachers and Teachers the *false Apostles*, by whose teaching they were degenerate from the *sweet liberty* of the Gospel into the *sour bonds* of Ceremonies, thought themselves peradventure a Christian Congregation, when *Paul* writ his Epistle unto them, so that the false Apostles might have objected to *Paul*, that his *Apostleship* was not of God; forasmuch as there was dissention in a Christian Congregation by occasion thereof, while some would renew their opinions by occasion of the *Epistle*, others would opine as they were wont to do, and follow their great Lords and Masters, the *false Apostles*, who were not Heathen, but high *Prelates* of the Professors of Christ. — I would also learn of your Friends, whether St. *Hieron*'s Writings were of God, which caused dissention in a Christian Congregation? What were they that called him *falsarium* and *corrupter of Scripture*, and for envy would have bitten him with their teeth? *Unchristen* or *Christen*? What had Unchristen to do with Christian Doctrine? They were worship-

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Fathers of a Christian Congregation, men of much more hotter stomacks than right judgment, of a greater authority than good charity. But *Hierom* would not cease to do good (as he saith himself) for the evil speaking of them that were naught, giving in that an ensample to us of the same. And I pray you what mean your Friends by a Christian Congregation? all those (trow ye) that have been Christened; But many of those be in worse condition, and shall have greater damnation, than many Unchristned; for it is not enough to a Christian Congregation that is of God, to have been Christned, but it is to be considered what we promise when we be Christned, to renounce Satan, his works, his pomps; which thing if we busie not our selves to do, let us not crack, that we profess Christs Name in a Christian Congregation in one *Baptism*: And whereas they add, In one Lord, I read, *Not every one that saith Lord, Lord,* &c. *And why call ye me Lord, Lord, and do not that I bid you?* And whereas they add, *In one Faith*: St. *James* saith, *Shew me thy Faith by thy Works*. And the Scripture saith, *He that believeth God, attendeth to his Commands*. And the *Devils believe* to their little comfort. I pray God save you and your Friends from that Believing Congregation.——St. *Hierom* exhorts true Preachers to suffer death for the same, when evil Priests, and false Teachers, and the people that be by them deceived, are angry with them for preaching the truth, though they be Christned as well as others. I fear St. *Hierom* might appear to some Christian Congregation (as they will be called) to write seditiously, to divide the unity of a great honest number confessing Christ in one Baptism, *one Lord, one Faith*.—— *Hierom* calleth the *Priests Masters*, and very properly: Servants teach not their

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Matt. 17.

Hieron. *Tom.* 5. *in Jeremiam c.* 26.

their own Doctrine, but the Doctrine of their Master Christ to *his glory*: Masters teach not Christs Doctrine, but their own to their *own glory*.—Your Friends have learned of St. *John*, That *every one that confesseth Jesus Christ in flesh is of God*, and I have learned of St. *Paul*, That there have been, not among Heathens, but among the Christned, who confess Christ with their mouth, and deny him with their acts.——I leave it to your Friends to shew, *Utrum qui factis negant Christum & vitæ sint ex Deo necne per solam oris confessionem*; for they knew well enough from the same St. *John*, He that is of God sinneth not, and heareth the Word of God. Many shall hear, *I never knew you*, who shall not only be Christned, but also Prophecy, *and do many mighty works in the Name of Christ*.——*False Prophets* are called *naughty Servants*; *Servants*, because they confess Christ in the flesh, and *naughty*, because they deny him in their deeds, not giving meat in due season, *and exercising Mastership over* Pag. 478 *the Flock*.—— In the people there is required a judgment to discern when Gods Ordinances are ministred, and when mens own, lest we take *Chalk* for *Cheese*, which will edge our teeth, and hinder digestion; for it is commonly said, *The blind eateth many a fly*, as they did, who were perswaded of the *High Priests* to ask *Barabbas* and crucifie *Christ*: and ye know that to follow the blind guides is to come into the Pit with the same.—— Better it were to have a *deformity* in preaching, so that some would preach the truth of God, and that which is to be preached without *cauponation* and *adulteration* of the Word, than to have such an *uniformity*, that the silly people should thereby be occasioned to continue still in their lamentable ignorance, corrupt judgment, superstition and idolatry, &c.—

I see well, whosoever will be happy, and busie with *va vobis*, shall shortly after come *coram vobis*.—— I shall have need of great patience to bear the false reports of the *malignant Church*.—— I wonder how men can go quietly to bed, who have great Cures, and many, and yet peradventure are in none of them all.—— I must suffer of necessity, and so enter: so perillous a thing it is to live godly in *Christ Jesu* even in a Christian Congregation. God make us all Christians after the right fashion. *Amen.* Pag. 479

In his Letter to King *Henry* the Eighth.—Saint *Austin* saith, *That he, who for fear of any Power hideth the Truth, provoketh the wrath of God to come upon him; for he feareth men more than God.* Saint *Chrysostom* saith, *That he is not only a Traitor to the Truth, who openly for the Truth teacheth a Lye, but he also who doth not freely pronounce and shew the Truth that he knoweth.*—— These passages made me sore afraid and troubled in conscience, and at last drew me to this strait, that either I must shew forth such things as *I* have read and learned in the Scripture, or else be of that sort, that provoke the wrath of God upon them and be Traitors to the Truth; the which thing rather than it should happen, *I* had rather suffer extreme punishment. For what other thing is it to be a Traitor to the Truth, than to be a Traitor and a *Judas* unto Christ, who is the very Truth and cause of all Truth? who saith, *That whosoever deny him here before men, he will deny him before his Father in Heaven*: the which denying ought more to be feared and dreaded, than the loss of all temporal goods, honour, promotion, fame, prison, slander, hurts, banishments, and all manner of torments and cruelties, yea and death it self be it never so shameful and painful. But alas! how little do men fear the terrible judgment of *Al-*

mighty

mighty God? and especially they, who boast themselves to be *Guides* unto others, and challenge to themselves the knowledge of Holy Scriptures, yet will neither shew the Truth themselves (as they be bound) nor suffer them that would. So that what Christ said to the *Pharisees*, may be said to them, *Matt.23. Pag.480* *Woe be to you, &c. who shut up the Kingdom of Heaven before men, and neither will you enter in your selves, nor suffer them that would, to enter in.* — Now they have made it *Treason* to have the Scripture in *English*. Here I beseech your Grace to hear patiently a word or two. Though as concerning your *Regal Power* you are to me and all your Subjects in Gods stead, *&c.* yet as concerning that you be a mortal man, in danger of sin, having in you the corrupt nature of *Adam*, In the which all be conceived and born, and so have no less need of the merits of Christs Passion for your salvation, than I or other of your Subjects have, *&c.* I was bold to write this rude, homely, and simple Letter to your Grace. — First I exhort you to mark the life and process of Christ and his Apostles in preaching, and the words of Christ to his Disciples, when he sent them forth to preach his Gospel. Christ was born and lived very poor, though he might by his Divine Power have had all the Treasures of this World when and where he would. But this he did to shew us that his Followers should not regard and set by the Riches and Treasures of this World, if they happen to them, they should not set their hearts upon them. *Matt. 5.* It is not against the poverty in spirit, which Christ praiseth, to be rich, to be in dignity and honour, so that the heart be not set upon them. They be enemies to this poverty in spirit, though they have never so little, that have greedy desires to the Goods of this World, only because they would

live

live after their own pleasure and lusts.——I will not that your *Grace* should take away the Goods due to the *Church*, but take away all evil persons from the Goods, and set better in their stead. I name nor appoint no person or persons, but remit your *Grace* to the Rule of our Saviour Christ, *By their fruits ye shall know them.*——The words that Christ spake to his *Disciples*, when he sent them to preach his Gospel are, that here *they shall be hated and despised of all men* wordly, *and brought before Kings and Rulers, and that all evil should be said of them for their preaching sake*; but he exhorteth them to take patiently such persecution by his own example, saying, *It becomes not the Servant to be above the Master*, &c. Read also the fourteenth *Chapter*, and there your *Grace* shall see that he promised to the true Preachers no wordly *promotion* or dignity, but *persecution*, and that they should be betrayed even by their own Brethren and Children. In *John* also he saith, *In the world you shall have oppression, and the world shall hate you, but in me you shall have peace:* And elsewhere, *Lo I send you as Sheep among Wolves.* The true Preachers go like Sheep, harmless, and be persecuted, and yet they revenge not their wrong, but remit all to God: So far is it off that they will persecute any other but with the Word of God only, which is their weapon. This is the most evident token, that Christ would that his Gospel and the Preachers of it should be known by, that it should be despised among worldly wise men, and be reputed foolishness by them, and deceivable Doctrine, and the true Preachers should be persecuted and driven from Town to Town, and at last lose both Goods and Life; and yet they that persecuted them should think they did well, and a great pleasure to God.—Where the Word of God is

Matt. 7.

Matt. 15

John 16.

Matt. 10.

Pag. 481

truly

truly preached, there is persecution as well of the *Hearers* as of the *Teachers*. *He that will live godly in Christ Jesus must suffer persecution. It is not only given you to believe in the Lord, but to suffer persecution for his sake.* Where is quietness and rest in worldly pleasure, there is not the Truth; for the World loveth all that are of the world, and hateth all things that are contrary to it. *St. Paul* calleth the Gospel, *The Word of the Cross.*— May it please your Grace to return to the *golden Rule* of your Saviour, *By their fruits you shall know them.* Where you see persecution, there is the Gospel, and there is the Truth, and they that do persecute be without the Truth. *They whose works be naught dare not come to the Light,* but go about to hinder it, letting as much as they may that the holy Scriptures should not be read in our Mother Tongue, saying That it would cause Heresie and Insurrections, and so perswade or fain would perswade your Grace to keep it back. But here mark their shameless boldness, which be not ashamed to *gather Grapes of Thorns* &c. and to call *Light Darkness*, &c. and to say, That that which teacheth all Obedience, should cause Diffention and Strife.——Therefore good *King*, seeing the right *David*, our *Saviour Christ* hath sent his Servants, his true Preachers and his Word to comfort our weak and sick souls, let not worldly wise men make your Grace believe that they will cause Insurrections and Heresies, and such mischiefs as they imagine out of their own mad brains, lest that he be avenged upon you and upon your Realm, as was *David* upon the *Ammonites*, and as he hath ever been avenged upon them, which have obstinately withstood and gainsaid his Word. But peradventure they will say experience shews, How that such men as call themselves Followers of the Gospel

John 3.

regard

regard not your *Graces* Command, neither set by your Proclamation, as appears by those that were punished in *London* for keeping such Books, as your Grace had prohibited by *Proclamation*; and so like as they regarded not this, so they will not regard other your Laws, Statutes, and Ordinances. But this is but a crafty perswasion.——The very cause of your last *Proclamation*, and the chief *Counsellors* (as men say, and of likelihood it should be) were they, whose evil living and cloked hypocrisie those Books uttered and disclosed.—— And so it may be that these men did not take this Proclamation as yours, but as theirs set forth in your name, as they have done many times more, *&c.*—— There is no man, I hear say, that can lay any word or deed to their charge, that should sound to the breaking of your Graces Laws, this only excepted, If it be yours, and not theirs.— There be some that for fear of losing of their worldly honour, will not leave off their opinion, which rashly, and that to please men withall, by whom they had great promotion, they took upon to defend by writing, *&c.* Let these men remember St. *Paul* and *David*. Take heed of their *worldly wisdom*, which is *foolishness before God*, that you may do *what God commandeth, and not what seems good in your own sight*, without the Word, that your Grace may be found acceptable in his sight, and one of the Members of his Church, and according to the Office he hath called your Grace unto, you may be found a faithful Minister of his Gifts, and not a *Defender of his faith*; for he will not have it defended by man, or by mans power, but by his Word only, by the which he hath evermore defended it, and that by a way far above mans power or reason, *&c.* Wherefore *Gracious King*, remember your self, have pity upon

Pag. 482

your ſoul, and think that the day is even at hand, when you ſhall give an account of your Office, and of the Blood that hath been ſhed with your Sword. In the which day, that your Grace may ſtand ſtedfaſtly and not be aſhamed, but be clear and ready in your reckoning, and to have (as they ſay) your *quietus eſt* ſealed with the blood of our Saviour Chriſt, which only ſerveth at that day, is my daily Prayer.

Decemb. 1. *A.* 1530.

☞ Obſerve in this Letter (ſaith Mr. *Fox*) the duty of a right Paſtor to Truth; that Kings are many times abuſed by Flatterers and wicked Councellors, the ſubtile practiſes of *Prelates* in abuſing the Name and Authority of *Kings* to ſet forth their own malignant Proceedings, and the great boldneſs and divine ſtoutneſs of this Servant of Chriſt, who as yet being no Biſhop, ſo plainly and freely, without fear of death, adventuring his Life to diſcharge his Conſcience, durſt ſo boldly, to ſo mighty a *Prince*, in ſuch a dangerous caſe, againſt the Kings
Pag. 484 Law and *Proclamation*, ſet out in ſuch a terrible time, take upon him to write, and to admonish that, which no Councellor durſt once ſpeak to him, in defence of Chriſts Goſpel: and yet though his wholſom Counſel did not prevail, God ſo wrought with his Servant in doing his duty, that no danger, no nor diſpleaſure roſe to him thereby. It was not long after that the King made him Biſhop of *Worceſter*.

Pag. 486 Touching the memorable acts and doings of this worthy man, I cannot neglect the taking notice of one (for therein he ſpoke notably, though he ſaid not a word) *viz.* his bold enterprize in ſending to King *Henry* a Preſent. It was a cuſtom that every

year

year upon *Jan.* 1 every *Bishop* should send the *King* a New-years-gift. Mr. *Latimer*, being then *Bishop* of *Worcester*, presented a *New Testament* for his New-years-gift, with a Napkin, having this Posy about it. *Fornicatores & Adulteros judicabit Dominus*, i. e. *Whoremongers and Adulterers God will judge.*

In his Letter to Mrs. *Wilkinson* out of *Bocardo* in *Oxford.*—If the gift of a pot of cold water shall not be in oblivion with God, how can God forget your manifold and bountiful gifts, when he shall say to you, *I was in Prison and you visited me.* God grant us all to do and suffer, while we be here, as may be to his will and pleasure, *Amen.*

Yours in *Bocardo*,
H. L.

In his Letter to Dr. *Ridley*.——You say except the Lord assist me with his gracious aid, in the time of his Service, I shall (I know) play but the part of a *white-livered Knight*. Truth it is, for, *Without me* (saith Christ) *ye can do nothing*, much less suffer death of our Adversaries, through the Bloody Law prepared against us: But it followeth, *If you abide in me, and my Word abide in you, ask what you will, and it shall be done for you.* What can be more comfortable?—Better a few things well pondered, than to trouble the memory with too much. You shall prevail more with praying, than with studying, though mixture be best; for so one shall alleviate the tediousness of the other. I intend not to contend much with them in words; after a reasonable account of my Faith given; for it shall be but in vain. They will say, as their Fathers said, when they have no more to say, *We have a Law, and by our Law he ought to die. Be ye stedfast and unmoveable,*

Fox, *Vol.* 3. *pag.* 433.

John 15.

Pag. 434

moveable, Stand fast. If ye abide, if ye abide. *&c.* But we ſhall be called obſtinate, ſturdy, ignorant, heady, and what not? So that a man had need of much patience, that hath to do with ſuch men.

☞ —— *Diotrephes* now of late did ever harp upon Unity, Unity. Yea Sir (ſaid I) but in *Verity*, not in *Popery*, Better is a *diverſity*, than an *unity* in *Popery*. —*The Marrow-bones of the Maſs are altogether deteſtable*, and therefore by no means to be born with-all: ſo that of neceſſity the mending of it is to abolish it for ever. — *What fellowſhip hath Chriſt with*

Pag. 435 *Antichriſt?* — *Come forth from among them and ſeparate your ſelves from them, ſaith the Lord.* It is one thing to be the Church indeed, and another thing

Pag. 439 to counterfeit the Church. —I thank you, that you have vouchſafed to miniſter ſo plentiful Armour unto me, being otherwiſe altogether unarmed, ſaving that he cannot be left deſtitute of help, who rightly truſteth in the help of God. I only learn to die in reading of the *New Teſtament*, and am ſtill praying to my God to help me in time

Pag. 441 of need.——My Prayer ſhall you not lack, truſting that you do the like for me; for indeed there is the help, *&c.*—— There is no remedy (now they have the *Maſter bowl* in their hand and rule the roaſt) but patience. Better it is to ſuffer what cruelty they will put upon us than to incur Gods high indignation. Wherefore be of good cheer in the Lord, duly conſidering what he requireth of you, and what he doth promiſe you. Our common enemy ſhall do no more than God doth permit him. *God is faithful who will not ſuffer us to be tempted above our ſtrength*, &c. Be at a point what you will ſtand to: ſtick unto that, and let them both ſay and do what they liſt. *They can but kill the body*, which is of it ſelf mortal: neither ſhall they do that when

they

they liſt, but when God will ſuffer them, when the hour appointed is come.—— Let them not deceive you with their *ſophiſtical ſophiſms* and *fallacies*: you know that falſe things may have more appearance of truth, than things that be moſt true. Remember *Paul*'s watch-word, *Let no man deceive you with likelineſs of ſpeech.*— Fear of death doth moſt perſwade a great number: be well ware of that argument.—*The fleſh is weak, but the willingneſs of the ſpirit ſhall refreſh the weakneſs of the fleſh.* The number of the *Cryers under the Altar* muſt needs be fulfilled. If we be ſegregated thereunto, Happy are we. That is the greateſt promotion, that God giveth in this world to be ſuch *Philippians, to whom it is given, not only to believe, but to ſuffer*, &c. But who is able to do theſe things? Surely all our ability, *all our ſufficiency is of God.* He requireth and promiſeth. Let us declare our obedience to his will, when it ſhall be requiſite, in the time of trouble, yea, in the midſt of the fire. When that Number is fulfilled, which I ween ſhall be ſhortly, then have at the *Papiſts*, when they ſhall ſay, Peace, all things are ſafe, *&c.* Chriſt ſhall come gloriouſly, to the terrour of all *Papiſts*; but to the great conſolation of all that will here ſuffer for him. *Comfort your ſelves one another with theſe words.*——Pray for me, pray for me, I ſay; pray for me, I ſay; for I am ſometime ſo fearful, that I would creep into a *Mouſe-hole*: ſometime again God doth viſit me with his comfort. So he cometh and goeth, to teach me to feel and know mine infirmity, to the intent to give thanks to him that is worthy, leſt I ſhould rob him of his due, as many do, yea almoſt all the world. Farewell. Fare you well once again, and be thou ſtedfaſt and unmoveable in the Lord. *Paul* loved *Timothy* marvellous well, notwithſtanding he Col. 2.

2 Tim. 1. Rev. 2. saith unto him, *Be thou partaker of the affliction of the Gospel*, and again, *Harden thy self to suffer afflictions. Be faithful unto death, and I will give thee a Crown of Life*, saith the Lord.

Mr. *Fox* records one Letter more of this holy mans, which he wrote when he was *Bishop* of *Worcester* to a *Justice of Peace*, who could not at first bear his being told by this Servant of God his fault in *oppressing* and *wronging* a poor man, but sent him word in great displeasure, that he would not take it at his hands *&c.* but afterward proved a good man: in which Letter his close is very observable.

Pag. 485 Consider with your self (saith Mr. *Latimer*) *what it is to oppress and defraud your Brother, and what follows thereof.* It is truly said, The sin is not forgiven, except the thing be restored again, that is taken away. No *restitution*, no *salvation*,: which is as

Pag. 486 well to be understood of things gotten by *fraud, guile*, and *deceit*, as of things gotten by *open theft* and *robbery*. I will do the best I can, and wrestle with the Devil *omnibus viribus*, to deliver you and your Brother out of his possession. I will leave no one stone unmoved to have you both saved. There is neither *Arch Bishop*, nor *Bishop*, nor any learned man in either University, or elsewhere, that I am acquainted with, that shall not write to you and by their learning confute you. There is no *godly man* of *Law* in this *Realm*, that I am acquainted with, but they shall write unto you, and confute you by Law. There is neither Lord nor Lady, nor any Noble person in this Realm, that I am acquainted with, but they shall write unto you, and godlily threaten you with their Authority. I will do all this, yea, I will kneel upon both my knees before the *Kings Majesty*, and all his honorable Council, with most humble Petition for your Reformation, rather than

the

the *Devil* shall possess you still to your final damnation: so that I do not despair, but verily trust one way or other to pluck both you and your crabbed Brother (as crabbed as you say he is) out of the *Devils claws*, maugre the *Devils heart*.——

In the month of *October*, *An.* 1555 Mr. *Latimer* and Dr. *Ridley* were brought forth together to their final Examination and Execution.

At his last appearance, being prest to recant, he said,—— I must use here the counsel of *Cyprian*, who when he was ascited before certain *Bishops*, that gave him leave to take deliberation and counsel, to try and examine his opinion, he answered them thus. In sticking to, and persevering in the truth, no counsel nor deliberation must be taken; and being asked, which was most like to be the *Church* of *Christ*, whether the *persecuted*, or the *persecutor*? Christ (said he) hath foreshewed, *That he that doth follow him must take up his Cross*. How think you then my Lords, Is it like that the *See* of *Rome*, which hath been a continual *persecutor*, is rather the *Church*, or that *small flock*, which hath always been *persecuted even to death*. *Pag.* 499

Mr. *Latimer* being told, That his and St. *Cyprian*'s case was not all one: Yes verily (said he) my cause is as good as St. *Cyprian*'s, for his was *persecution* for the Word of God, and so is mine.

As he was going to Execution, Dr. *Ridley* spying him behind him, said; O be ye there? Yes (said Mr. *Latimer*) have after as fast as I can follow. *Pag.* 502.

When he could not be suffered to answer Dr. *Smiths* Sermon at their Execution, on that in the *Corinthians*: *If I give my body to be burned, and have not charity*, &c. he said, *Well, there is nothing hid, but it shall be opened*. *Pag.* 503

When a Fagot was brought kindled with fire, and laid at Dr. *Ridley*'s feet, Mr. *Latimer* said, Be of good comfort Mr. *Ridley*, *and play the man*; *We shall this day light such a Candle by Gods Grace, in* England, *as I trust will never be put out.*

He received the flame, as it were embracing it, and crying out vehemently, O Father of Heaven receive my Soul.

Laverock.

Fox, *Vol.* 3. *pag.* 701. *Hugh Laverock*, an old lame man, after he was chained to the Stake, cast away his Crutch; and comforting *John Apprice* a blind man, his Fellow-Martyr, said unto him, Be of good comfort my Brother, for my Lord of *London* is our good *Physician*, he will heal us both shortly; *thee of thy blindness, and me of my lameness.*

Lavoy.

Fox, *Vol.* 2. *p.* 129. 130 Mr. *Aymond de Lavoy*, a *French Minister*, having intelligence that some were sent to apprehend him; and being willed by his Friends to flie, and shift for himself, he said, That he had rather never to have been born, than so to do. It is the office of a *good Shepherd not to fly in time of peril, but rather to abide the danger, lest the Flock be scattered; or else, lest in so doing he should leave some scruple in their minds.* Thus to think, *That he had fed them with dreams and fables contrary to the Word of God.* Wherefore beseeching them to move him no more therein, he told them, That he feared not to yield up both body and soul in the quarrel of that Truth which he had taught, saying with St. *Paul*, *I am ready not only to be bound for the testimony of Christ in the* City *of* Bourdeaux, *but to die also.*

When his Hearers flew upon the *Sumner* to deliver their Preacher out of his hands, he desired them not to stop his Martyrdom, seeing it was the

Will

Will of God that he ſhould ſuffer for him, he would not (ſaid he) reſiſt.

Whilſt he was in Priſon, he bewailed exceedingly his former life, though there was no man that could charge him outwardly with any crime.

One of the *Preſidents* coming to him, and ſhaking him by his beard, bid him tell what fellows he had of his *Religion*. None (ſaid he) but ſuch as know and do the Will of God my Father, whether they be *Nobles*, *Merchants*, *Husbandmen*, or of whatſoever degree they be.

In his torments in Priſon he comforted himſelf thus: This body once muſt die, but the Spirit ſhall live. *The Kingdom of God abideth for ever.*

In the time of his tormenting, being but of a weak body, he ſwounded: afterward coming to himſelf again, he ſaid; *O Lord, Lord, why haſt thou forſaken me?* The *Preſident* anſwering, Nay wicked *Lutheran*, thou haſt forſaken God; *Alas!* (ſaid he) why do ye thus torment me? *O Lord, I beſeech thee forgive them, they know not what they do.*

All their tortures could not force him to confeſs one mans name; but he ſaid unto them, I thought to have found more mercy with men; Wherefore I pray God I may find mercy with him.

To the *Friers* that came to confeſs him after his condemnation, he ſaid; Depart, I will confeſs my ſins to the Lord. Do ye not ſee how I am troubled enough with men; will ye yet trouble me more? others have had my body, will ye alſo take from me my ſoul? away from me.

At laſt he took a certain *Carmelite*, bidding the reſt to depart, whom after much talk he did convert to the Truth.

Such truſt have I (ſaid he to the Judge) in my God

God, that the same day when I shall die, I shall enter into *Paradise*.

Pag. 131 The *Church* (said he) *is a Greek Word* signifying as much as *Congregation* or *Assembly*. And so I say, Whensoever the Faithful do congregate together to the honour of God, and amplifying of Christian Religion, the Holy Ghost is verily with them. By this it should follow (said the Judge) that there be many Churches. It is no absurd thing (said he) to say, there be many Churches or Congregations among the *Christians*; and so speaketh St. *Paul*, *To all the Churches which are in* Galatia.

Gal. 1.

When the Judges left him, looking on him as a damned Creature, he said with St. *Paul*, *Who shall separate me from the love of God? shall the sword, hunger, or nakedness? No, nothing shall pluck me from him.*

As he was carried to the place of Execution, he sang *Psal.* 114. and preaching still as he went, one of the Souldiers bidding the Carter therefore to drive apace, he said unto him, *He that is of God heareth the Word of God.*

John 8.

Many being offended, that passing by an image of the *Virgin Mary*, he would not pray unto her, lifted up his voice to God, praying, That he would not suffer him at any time to invocate any other but him alone.

At his Execution, he said, O Lord, *Make haste to help me, tarry not, do not despise the work of thy hands:* and you my Brethren, that be Students, I exhort you to learn the Gospel, for the Word of God abideth for ever. *Labour to know the Will of God, and fear not them that kill the body, but have no power upon your Souls.* My flesh repugneth marvellously against the Spirit, but shortly I shall cast it away. I beseech

you

you pray for me. O Lord my God, into thy hands I commend my Soul.

Laurence.

I find three of this name recorded in the Book of Martyrs.

First, *Laurence the Deacon*, when *Xistus* his Pastour was martyred under the *Emperor Valerianus*, was grieved that the Son should be excluded from the Father, that he should not suffer with him. Seeing him led alone as a Sheep to the slaughter, he cried out unto him: O Dear Father, whither goest thou without the company of thy dear Son? whither hastenest thou, *O Reverend Pastour*, without thy Deacon? never wast thou wont to offer sacrifice without thy *Minister*? What crime is there in me, that offendeth thy Fatherhood? Denyest thou unto him the fellowship of thy blood, to whom thou hast committed the distribution of the Lords blood? —— Fox, *Vol.* 1. *pag.* 92.

He having after three days respit promised the merciless Tyrant to declare where the Churches treasure lay, caused a good company of poor Christians to be congregated, and when the day of his answer was come, and he was strictly charged to stand to his promise; he stretching out his arms over the poor, said. *These are the precious treasure of the Church, these are the treasure indeed, in whom the faith of Christ reigneth, in whom Jesus Christ hath his mansion place: What more precious Jewels can Christ have, than those in whom he hath promised to dwell.* It is written, *I was hungry and ye gave me to eat; I was thirsty, and ye gave me to drink; I was harbourless, and ye lodged me. Look what ye have done to the least of these, the same ye have done to me.* —— *Pag.* 93.

No tongue is able to express the *Tyrant*'s fury and madness hereupon. Kindle the fire of wood, (saith

(ſaith he) make no ſpare. Hath this Villain deluded the *Emperour*? Away with him; away with him, whip him, buffet him, brain him; Jeſteth the Traitor with the *Emperor*? roaſt him, boyl him, toſs him, turn him on pain of our high diſpleaſure, do every one his office, O ye Tormentors.

When he was on the fiery Gridiron, which was as a ſoft Bed of Down to him, he ſpake thus unto the Tyrant;

This ſide is now roaſted enough,
Turn up O Tyrant great,
Eſſay whether roaſted or raw
Thou think the better meat.

Fox, *Vol.* 3. *pag.* 200. Secondly, *John Lawrence*, who was burnt at *Colcheſter*, *March* 29. *An.* 1555.

He being not able to go, being lamed with Irons in Priſon, was born to the fire in a Chair, and whilſt he ſate in the fire, the young children came about the fire, and cried as well as they could, Lord ſtrengthen thy Servant, and keep thy promiſe. Lord ſtrengthen thy Servant, and keep thy promiſe.

Thirdly, *Henry Laurence*, who was burnt at *Canterbury*, about the latter end of *Auguſt*, the ſame year.

Fox, *Vol.* 3. *pag.* 393. He being required to put his hand to his Anſwers, wrote, Ye are all of *Antichriſt*, and him ye fol; probably he would have written, And him ye follow, had not he been hindred.

Lawſon.

Fox, *Vol.* 3. *pag.* 916. *Elizabeth Lawſon*, continuing almoſt three years in Priſon, in which time her own Son, and many others were burnt, ſaid often; Good Lord, what is the cauſe that I may not yet come unto thee with thy

thy children? Well, good Lord, thy bleſſed Will be done, and not mine.

This good old Woman, about the age of ſixty, before ſhe went to Priſon, had the Falling-ſickneſs, but ſhe told a friend of hers, That after ſhe was apprehended, ſhe never had it more.

Leafe.

Bonner preſſing *John Leafe*, an *Apprentice* of *London*, to recant, he ſaid, No but I will die in that Doctrine that Mr. *Rogers*, *Hooper*, *Cardmaker*, &c. died for.——My Lord, you call mine Opinion Hereſie, it is the true Light of the Word of God, and I profeſs I will never forſake my well-grounded Opinion, whilſt I have breath in my body. Fox, *Vol.* 3. *pag.* 306.

When two Bills were ſent to him in the Counter in *Breadſtreet*, the one containing a *Recantation*, the other his *Confeſſions*, to ſee which of them he would ſign; when that which contained his *Confeſſions* was read (for he could neither read nor write) in ſtead of a *Pen* he took a *Pin*, and ſo pricking his hand, ſprinkled the blood upon the ſaid Bill, willing the Reader thereof to ſhew the Biſhop, that he had ſealed the ſame bill with his blood already.

Lewes.

Mrs. *Joice Lewes* was converted by Mr. *John Glover*, who after ſhe was in ſome trouble, willed her in any caſe not to meddle with that matter in reſpect of vain glory, or to get her ſelf a Name, ſhewing to her the great danger ſhe was like to caſt her ſelf into, if ſhe ſhould meddle in Gods matter otherwiſe than Chriſt doth teach. Fox, *Vol.* 3. *pag.* 838.

When the Biſhop reaſoned with her, ſhe told him; I find not theſe things in Gods Word, which you urge and magnifie as things moſt needful for mens Salvation. If theſe things were in the ſame Word of God commanded, I would with all my heart

heart receive, esteem, and believe them. The Bishop answering, If thou wilt believe no more than is in the Scriptures, concerning matters of Religion, thou art in a damnable case; she was *amazed*, and being *moved by the Spirit of God*, told him, That his words were ungodly and wicked.

Pag. 839 When news was brought of the coming down of the *Writ*, *de comburendo*, &c. she sent for several Christians to consult with them how she might behave her self, that her death might be more glorious to the Name of God, comfortable to his people, and most discomfortable to the enemies of God. As for death (said she) I do not greatly pass, when I behold the amiable Countenance of *Christ*, my *Dear Saviour*, *the ugly face of death doth not greatly trouble me.*

Two *Priests* sending her word, that they were come to hear her Confession; she sent them word again, That she had made her Confession to *Christ her Saviour*, at whose hands she was sure to have forgiveness of her sins. As concerning the Cause, for the which she should die, she had no cause to confess that, but rather to give unto God most humble praise, that he did make her worthy to suffer death for his Word.

And as concerning that Absolution, That they were able to give unto her, by Authority from the *Pope*, she did defie the same, even from the bottom of her heart.

About three of the Clock in the morning, before her Execution, *Satan* questioned with her, How she could tell that she was chosen to eternal life, and that Christ died for her! I grant that he died, but that he died for thee, How canst thou tell? But *Satan* was soon put to flight, and she comforted in *Christ*, by arguing her Election, and Christ dying for

for her in particular from her *Vocation*, and the holy Spirit working in her heart, love, and desire towards God to please him, and to be justified by him through Christ, &c.

When the Sheriff about eight of the Clock that morning came into her Chamber, and told her bluntly, That she had but one hour to live, she was somewhat abashed; but being told by a friend, that she had great cause to praise God, that he will so speedily take her out of this World, &c. She said, Mr. *Sheriff*, your message is welcome to me, and I thank my God, that he will make me worthy to adventure my life in his quarrel.

In her Prayer, as she was going to the Stake, she desired God most instantly to abolish the idolatrous Mass, and to deliver this *Realm* from *Popery*. To which most of the People said *Amen*, yea the *Sheriff* himself.

Lucius.

He said to *Urbicius* a corrupt Judge, threatning death; I thank you with all my heart, that free me and release me from wicked Governours, and send me to my good and loving Father. Ward, *pag.* 139.

Luther.

How devoted Dr. *Martin Luther* was to the *Pope*, when he first appeared, and what brought him upon the Stage, he himself tells us. *See his Epistle to the Reader, before the first Tome of his works printed at* Jena, An. 1612.

——Above all things, I desire the pious Reader, and that for the sake of our *Lord* himself, *Christ Jesus*, not only to read these things with judgment, but with much pity, knowing I was a *Monk*, and a most mad *Papist*, when I undertook this Cause, so *drunk* with, yea *drowned* in *Popish Doctrines*, that I was most ready to kill, and to co-work with the Murderers of all those who withdrew their obedience from the *Pope* in the least, So great a *Saul* was

I,

I, as there be yet many more. I was not so cold in defending the *Papacy*, as was *Eccius* himself, and such as he &c. So that thou wilt find in my first writings very many and great things humbly conceded to the *Pope* which now I account *highest blasphemy, and do abominate*. —— At first I was alone, and most unfit and unable to handle so great matters; I call God to witness, that his Providence, not my own will and purpose engaged me so far. When in the year 1517, Indulgences were sold most shamefully, I was then a Preacher, and a young *Doctour* of *Divinity*, (as I was called) and began to dissuade the people from hearkning to the Sellers of Indulgences, and therein I thought surely I had the *Pope* for my *Patron*, and upon that confidence was very valiant, seeing he doth in the Decrees condemn the immodesty of the Gatherers of mony, so he calleth the Preachers of Indulgences. Thereupon I writ two Letters, one to the *Arch-Bishop* of *Moguntz*, who had one half of the mony for the Indulgences (I knew not then that the other half did belong to the Pope) the other to the *Bishop* of *Branderburg*; beseeching them to restrain the impudence and blasphemy of the Gatherers of the mony. But the poor *Monk* was contemned. Being contemned I published a short Disputation, and a Sermon, concerning Indulgences, and afterwards my Resolutions, and that for the *Popes* honour, not that Indulgences might be condemned, but that good works of charity might be preferred before them. This was accounted troubling of Heaven, and setting the world on fire.

I am accused unto the Pope, and am cited to appear at *Rome*, and against single me rise up the whole *Papacy*. These things were done in the year 1518, whilst *Maximilian* the *Emperor* held a *Coun-*

cil

cil at *Ausburg*, in which *Cardinal Cajetan* was the *Popes Legate*. Him *Prince Frederick*, *Duke* of *Saxony* prevailed with, that I should not be compelled to go to *Rome*, but have my business heard and composed by himself.

Being called before him, poor I came on foot to *Ausburg*, upon the cost of, and with Letters of Credence from *Prince Frederick* to the *Senate*, and some other good men, who dissuaded me (after I was come) from going to the *Cardinal*, till I had *Cæsars* safe conduct. When the *Cardinals Orator* was told by me so much, he was angry. What (said he) do you think that *Prince Frederick* will take up *Arms* for you? I answered, That I would by no means. Where then (said he) will you abide? I answered, *Under Heaven*. But (said he) if you had the *Pope* and *Cardinals* in your power, what would you do? I would (said I) give them all reverence and honour.

——At my meeting with the *Cardinal*, I made the following *Protestation*. I *Martin Luther*, an *Augustine Frier* protest, that I do reverence and follow the Church of *Rome* in all my sayings and doings, *present*, *past*, and to *come*; and if any thing hath been or shall be said by me to the contrary, or otherwise, I count it, and will that it be counted and taken as though it never had been spoken. Having before this, writ to *Pope Leo* the Tenth, thus,——I offer my self prostrate under the feet of your Holiness, with all that I am and have, *Save* me, *kill* me, *call* me, *recal* me, *reprove* me, *condemn* me, *even as you please*.

See the first Tome of his Works. fol. 164.

Fol. 66.

I will *acknowledg your voice*, the Voice of Christ residing and speaking in you. ——

——Here see men in my case, how hard it is to free out of Errors generally received, and by long

cuſtome becomes as it were natural. How true the *Proverb* is, It is hard *to leave cuſtomes*, and *cuſtome is another nature*: And how truly *Auſtine* ſaith, *Cuſtome* if it be not reſiſted, will become *neceſſity*. I who had then ſeven years read and taught the Scriptures moſt diligently, privately and publickly, and had ſome taſte of the knowledg of Chriſt, *viz. That we were juſtified and ſaved not by works, but by faith in Chriſt:* and now defended publickly (he means in his Diſpute with *Eccius* at *Lipſia*, in the year 1519.) that the *Pope* is not by Divine Right, Head of the Church; yet I did not ſee what naturally followeth thence, *viz.* That the *Pope* is therefore of neceſſarily from the *Devil*, for what is not of *God* is neceſſity of the *Devil*. I was (I ſay) ſo corrupted by example and the title of holy *Church* and *Cuſtome*, that I gr[illegible]ed to the *Pope* an humane right, which yet if it be not underpropt with Divine Authority, is a lye and diveliſh; for we muſt obey *Parents* and *Magiſtrates*, not becauſe they command, but becauſe it is the Will of God. Hence I can better bear thoſe that do even pertinaciouſly cleave unto *Popery*, eſpecially if they have not read the *Scriptures*, ſeeing I that ſo many years moſt diligently read them, did notwithſtanding ſtick thereunto ſo firmly.—In the year 1519. the *Pope* ſent *Prince Frederick* a *golden Roſe*, by *Charles Militius*, who perſwaded me earneſtly to be reconciled to the *Pope*, and to ſtudy the things of peace. I promiſed that I would moſt willingly do whatſoever Truth and my Conſcience would allow, and aſſured him that I was moſt deſirous of and ſtudious for peace; and ſeeing I was drawn and neceſſitated to do what I did, what I did was not my fault.——*Charles* is accounted unwiſe, and the courſe he took imprudent; but in my judgment, if the *Biſhop* of *Mogunz* and the *Pope*, before

before he had condemned me unheard, had taken the same course, the business had never come to this. —— These things I relate, good Reader, That if thou wilt read my little Works, thou mayst remember I am one of them, who (as *Austine* reports of himself) profit by Writing and Teaching; not one of those, who from nothing on a sudden become Chieftains. Farewel in the Lord, and pray for the encrease of the Word against Satan, who is always mighty and malicious, but now most furious and raging, knowing his time is but short, and that the Kingdom of his *Pope* is shaken. The Lord God confirm what he hath wrought in us, and perfect the Work he hath begun in us, to his own Glory. *Amen.*

March 3. *An.* 1545.

Mr. *Clark* tells us, That when they threatned to burn his Books, he writ thus to *Spalatinus*. ——As for my self, I contemn *Rome*'s favour and fury. Let them censure and burn all my Books, I will do the like by theirs, and will put an end to all my humble observance of them, which doth but incense them more and more. *Clark's first Vol. of Lives, pag.* 230.

In his Epistle to *Melancthon* from *Ausburg*, when he appeared before *Cajetan*. Here is nothing new or wonderful, but that the City is filled with my Name, and every one desires to see such a *Boutefeau*. Play the Man as you do, in rightly teaching the youth. I am willing for them and you to be sacrificed, if it please the Lord. I had rather die, and (which is most grievous to me) for ever want your most sweet company, than recant, and be an occasion to the most foolish and bitter Enemies of all learning of destroying good learning. *Italy* is fallen *See his Works, Tom.* 1. *fol.* 163.

into *Egyptian darkness*, so ignorant are all of *Christ*, and the things of *Christ*, and yet we have these for our Masters and Teachers of faith and manners: So filled up is the anger of God against us. —— Farewel my *Philip*, and by holy Prayer avert the Lords anger. ——

When *Cajetan* wrote to *Prince Frederick*, either to send *Luther* to *Rome*, or to banish him out of his Dominions, he wrote unto the *Prince* as followeth. ——I refuse not Banishment, as seeing snares laid for me every where by my Adversaries, neither can I eatily live any where in safety. But what should I a miserable and humble *Monk* hope for? Yea, what danger should I not fear? When they threaten your Excellency, so great a *Prince*, so great an *Elector*, so devout a favourer of the Christian Religion, I know not what misery, if you do not neither send me to *Rome*, or Banish me. Wherefore least any evil should happen unto you for my sake (which I am most unwilling of) behold I leave your Country, being resolved to go where my merciful God pleaseth, and to commit the event to his Will. ——

See his Works, Tom. 1. fol. 176.

— I still rejoyce in the love of God, and give him thanks that Christ the Son of God hath counted me worthy to suffer in so holy a Cause. ——

Novemb. 19. 1518.

In his Letter to *Pope Leo* the Tenth, *April* 6. 1520. —— I have indeed sharply envieghed against all wicked Doctrines, and been biting to my Adversaries for their impiety, of which I am so far from repenting, that I am resolved in contempt of mans judgment to persevere in that heat of zeal, after the example of *Christ*, who in his zeal calls his Ad-

Oper. Tom. 1. fol. 385.

Adversaries a *Brood of Vipers*, blind, hypocrites, the children of Satan: And of *Paul*, who calls the *Sorcerer the child of the Devil, full of all subtilty and wickedness*; and others, *dogs*, &c. If his Hearers were tender and soft, they would account him biting and immodest. Who more biting than the *Prophets*? The wicked mad company of flatterers have made the ears of this age so delicate, that as soon as we perceive our own ways not approved, we cry out we are bitten; and when we cannot repel the Truth on any other account, we avoid it under the pretence of railing, impudence, &c. But what is Salt good for, if it be not sharp? what's a Sword if it will not cut? *Cursed is the man that doth the work of the Lord negligently.*——I contend with none but only about the word of Truth. In all other things I will yield to any, but cannot and will not desert and deny the Word. Neither you, nor any body else can deny, but the *Court of Rome* is more corrupt than any *Babylon* or *Sodom*. ——I have therefore detested, and could not endure that the People of Christ, should be deluded under your Name and the *Church of Rome*, and so have resisted and shall resist them while I breathe. ——The *Roman Court* is desperate, the anger of God is come unto it to the full; it hates *Councils*, fears to be reformed &c. and makes good her mothers character, *We would have healed* Babylon, *but she is not healed, let us forsake her.*

——Hence I have been troubled, good *Leo*, that you were made *Pope* in these days, who wast worthy of better. She doth not deserve you, and such as you but *Satan* himself, who doth indeed reign in that *Babylon* more than you your self. O would to God, that laying aside that which your deadliest enemies boastingly call your glory, you would be-

content with being a private *Priest*, and live upon your own inheritance.——What do you *my* Leo at *Rome*, but let the most wicked and accursed wretches use your Name and Authority to destroy mens estates and souls, to increase wickedness, to oppress faith and truth with the whole Church of God. O most *unhappy Leo*, you sit *in a most dangerous seat*. I tell you the truth, because I wish you well. If *Bernhard* did sympathize with his *Eugenius*, ruling *Rome* in a more hopeful condition, though then very corrupt, what may not we complain, to whom in the space of three hundred years there is such an accession of corruption and perdition? It incomparably exceeds the wickedness of the *Turks*.

——Behold my *Father Leo*, upon what account I have so inveighed against that pestilent See. I am so far from speaking against your Person, that I
Fol. 386. hope I should do you the greatest courtesie, if I should stoutly and fiercely destroy that your Prison, yea, your Hell. ——But this I never intended, but was forced to do so by my Adversaries.—When I was before *Cardinal Cajetan*, he might have made peace with a word, for I promised silence, and to put an end to my Cause, if he would command my Adversaries to do the same: But he justified my Adversaries, and required me to recant, which he had not in his instructions. Not *Luther* but *Cajetan* is to be blamed; for what followed afterwards, seeing he would not suffer me to be silent, when I most earnestly desired it. ——Upon the occasion of *Eccius*, challenging me to dispute with him, many *Romish* corruptions were brought to light. —Now the name of the *Court of Rome* doth stink in the World, and the *Papal Authority* languisheth, their famous ignorance is misliked, of which there would have been no mention, if *Eccius* had not interrupted

ted the Treaty between me and *Charles Militius*. ——Being yet perſwaded to hearken to peace, &c. I come, holy Father, and humbly beg, that you would (if it may be) put to your helping hand, by bridling thoſe Paraſites, the great Enemies of Peace, whilſt they pretend to be for peace. None may preſume, that I will recant. I cannot bear the impoſition of any Laws for the interpreting of the Word of God, which ought not to be bound, &c. Theſe two things excepted, there is nothing that I cannot, yea, will not do or ſuffer for peace. I hate contentions. I will provoke none; no more will I be provoked. If I be provoked, I will not be without a tongue for my Maſter Chriſt. ——Take heed, my Father, of hearkning to thoſe *Syrens*, who make you more than a meer man, even an half God, ſo that you may command any thing. —Theſe are your Enemies, and ſeek your ſoul to deſtroy.—— How unlike is *Chriſt* unto his Succeſſors, who yet would be his Vicars? And I fear many are ſo too properly. *A Vicar is of one abſent.* If the *Pope* be *Preſident*, Chriſt being abſent, what is he other than *Chriſts* Vicar? But what then is that Church, but *a multitude without Chriſt*? And what is ſuch a *Vicar*, but *Antichriſt* and an *Idol*? How much better do the *Apoſtles*, who call themſelves the *Servants of Chriſt* preſent, not the *Vicars* of Chriſt abſent? —

In his appeal, *Nov.* 17. 1520. ——Seeing *Leo the Tenth*, doth perſevere hardned in his Tyranny, and hath by his *Bull* condemned unheard, and unconvicted, and moreover as an Infidel and an Apoſtate doth flie and find fault with *Councils*, and moſt wickedly preſer his Tyranny before their Power, and moſt impudently doth require me to deny the Faith of Chriſt, &c. and to omit nothing that may

See his Works, Vol. 2. fol. 258.

ſhew him to be *Antichriſt*, doth ſubject the Scripture to himſelf, and with incredible blaſphemy trample thereupon, *I* Martin Luther *do make it known to all, that I ſtick to my former Appeal from him to the next Council*, &c.——

See his Works, Tom. 2. fol. 259:

In a Letter of his to *Herman Tulichius*, before his Treatiſe *de Captivitate Babylonica Eccleſiæ*. —Whether I will or no, I am made more learned daily, ſo many and ſo great Maſters contending with me. I have writ more than two years ago concerning *Indulgences*, but ſo, that I am now wonderfully ſorry for the publiſhing of that Book; for I was then very ſuperſtitiouſly devoted to the *Roman Tyranny*, and therefore would not have *Indulgences*, which I ſaw ſo generally approved, altogether rejected.——Now, O that I could perſwade all *Book-ſellers* and others that read my Books, to burn thoſe concerning *Indulgences*, and inſtead thereof receive this poſition, *Indulgences are the wickedneſſes of the Flatterers of* Rome. ——Whereas then I denied *the Popes primacy* to be of Divine Right, I yielded it to be of *Humane Right*,——but now I know, and am certain, that the *Papacy* is the Kingdom of *Babylon*, and the power of *Nimrod*, *that mighty Hunter*, and therefore inſtead of what I have written of that Subject, take this poſition, *Papacy is the mighty hunting of the Roman Biſhop*.——

Fol. 316, 317.

——When the Cardinals burnt *Luther*'s Books, he burnt the *Popes Decrees*, and his *Bull* lately ſent out againſt him, and gives us the following account why he did ſo.

I *Martin Luther*, called *Dr. of Divinity*, do notifie to all that by my will, counſel, and help, the Books of the *Pope of Rome* were burnt, &c. and that (1) Becauſe we have ancient examples for the burning of wicked and corrupt Books, *Acts* 19.

(2) I

(2) I am a *Baptized Christian*, and a *Doctor of holy Scripture*, and a daily Preacher, and therefore it belongs to me, my *Condition*, my *Oath*, my *Office* to abolish, at least to hinder perverse, false, seducing, and wicked Doctrines. And yet (3) I had not gone about this work, unless I had upon experience found the *Pope* and *Pontificians*, Corrupters and Seducers, not only to err and seduce, but after many admonitions by me given so hardned and bewitched, that they will not only not suffer themselves to be taught, but condemn and burn the *Evangelical Doctrine* to confirm their *Antichristian* and *Diabolical abominations*. —(4) Because by their burning of my Books Truth is endangered, &c. I have also, being moved, as I hope, by the holy Ghost, for the confirming and preserving the Christian Verity and the common People, have caused their Books to be burnt, having looked for their hopeless amendment. Let none therefore be moved by the sublime Titles of the Books, The *Canon* Law, The *Decretals*, &c. but first see what is taught therein, and then judg whether they be burnt justly or unjustly. ——

When *Luther* threw the *Popes Bull* into the fire, *Fol.* 320. *Decemb.* 10. 1520. *Because* (said he) *thou hast troubled the holy One of the Lord, eternal fire shall trouble thee.*

The same day in his *Prelection* on the *Psalter*, he admonished his Hearers to take heed of Popish Institutions. That this burning was but a small business: It should be that the *Pope*, that is, the *Papal See* should be burned. Unless (said he with a grave countenance) ye do with all your hearts depart from the Popish Kingdom, your souls cannot be saved; so diverse is the Kingdom of the Pope from the Kingdom of Christ, and the Life of a Christi-

Christian, that it would be safer to live in a Wilderness, and see no man, than to live in that Antichristian Kingdom. Let every one therefore, that hath any care of his own soul, take heed lest he deny Christ by assenting to *Popery*. Whoever will now be a Minister, he must perish either in this World, or that which is to come. If he dare not contradict the working of error, in the World to come; if he doth contradict, in this World his life will be hazarded. For my part, I had rather run any danger here, than expose my Conscience to give such an account for Silence as God will require. Therefore having heartily dissented from the *Roman* madness, I do now abominate that *Babylonian Plague*. And these things I will declare to my Brethren, as long as I live. If I cannot withstand so great a destruction of Souls, yet many of our own may be kept from running headlong to Hell. Let others do what they please. It is high time to repent.

*Pag.*321. In his Letter to Prince *Frederick* Duke of *Saxony* before his *Postils*. ——The Apostle requires that a *Bishop* should not only be mighty in Doctrine, but *able to convince gain-sayers*. Not that I account myself a *Bishop*, seeing the Riches and Mitre, by which a *Bishop* is now known, are wanting; but because whosoever fulfils the Office of Preaching, dischargeth the Office of Bishop, who ought to be a *two-handed Ehud*, and kill *Eglon*: And I do set myself to the work of peace, being through the Grace of God, a bold Contemner of my Adversaries, though in the midst of *Swords*, *Bulls*, *Trumpets*, and *Papistical Alarms*, that cannot terrifie me. And indeed, what cannot I do in him, who comforts me?——

*Pag.*379. In his Letter to *Justus Jonas*. ——I fear lest

whilſt we fight valiantly for grace and good works, we do in the mean time deprive our ſelves of grace and good works. Truly having beheld theſe terrible days of anger, I deſire nothing more, than that *my head were a fountain of water*, that I may weep for that late devaſtation of ſouls, which the Kingdom of Sin, and Perdition wrought. The *Roman Monſter* ſits in the midſt of the Church, and boaſts of his Deity, the *Pontificials* flatter him, the *Sophiſters* obey him, and the *Hypocrites* will do any thing for him. In the mean time Hell enlargeth her boſome, and openeth her mouth beyond meaſure, and Satan ſports in the ruining of Souls.—— Pray to God for me, *that I may be delivered from wicked and unbelieving men in this* Babylon, and that my mouth may be opened to the praiſe of the glory of the grace of the Goſpel of his Son. ——Be of good courage, and fear not this *Baal-phegor*, ſeeing he is ſcarce *Baal-zebub*, a *Fly*, if yet we believe, ſeeing Jeſus Chriſt is God bleſſed for ever.——

From the place of my Exile,
June 8. 1521.

When he had ſafe conduct from the *Emperor* *Pag.* 412.
Charles the Fifth, to come to and return from *Wormes*, dated *March* 6. 1521. he took his Journey thither; and though his Friends informed him in a *Town* near *Wormes*, that his Books were before his coming condemned in publick *Proclamations*, and therefore that it was dangerous for him to go, notwithſtanding the *Emperors* promiſe, yet having heard all they could ſay, he told them, As for me, ſince I am ſent for, *I am reſolved, and certainly determined to enter the City in the name of our Lord Chriſt Jeſus, yea, although I knew that there*

were

were so many Devils to resist me, as there are Tiles to cover all the Houses in the whole World, &c.

At his first appearance before the *Emperour*, two things were demanded of him, Whether those Books there present were his, and whether he would recant their Contents, or adhere thereunto? He granted the former; but as to the latter, Forasmuch (said he) as the question concerneth Faith, and the salvation of Souls, and because it concerns the Word of God, than which nothing is of greater account, as well in Heaven, as on Earth, and which all ought duly to reverence, it would be rash and dangerous to pronounce any thing, before I be well advised, seeing through unadvisedness I may speak less than the business requires, and more than truth, both which call to mind that of Christ, *Whosoever shall deny me before men, him will I deny before my Father in Heaven.* I therefore humbly beseech the *Imperial Majesty*, to grant me time to deliberate, so that I may satisfie the *Question* without any prejudice to the Word of God, and peril of my own soul. Whereupon a days time was granted him.

It is observable, that he was going to appear, and whilst he was in that Assembly of Princes, *Luther* was exhorted by some present to be courgious, and to play the man, and *not to fear that they can kill the body*, &c. and also, when thou *art before Kings, think not what thou shalt speak; for it shall be given to you in that hour.*

Fol. 413. When he appeared the next time, he answered thus, *Most Serene Emperour*, and your most *Illustrious Princes*, and most merciful *Lords*, I appear before you here at the hour prescribed unto me yesterday, in obedience to your Command, humbly beseeching for Gods mercy, that your renow-

ed Majeſty, & your moſt *Illuſtrious* Honours would be pleaſed benignly to hear this Cauſe, which is (I hope) the Cauſe of Righteouſneſs and Truth.—— As for my ſelf I can affirm nothing but this, That I have taught and writ hitherto in ſingleneſs of heart, what I thought tended only to Gods Glory, and the ſincere inſtruction of Chriſts faithful Ones.—— As for the ſecond Queſtion, I beſeech your *moſt Excellent Majeſty*, and your *Honours to obſerve*, that all my Books are not of one ſort. There be ſome in which I have ſo Sincerely and Evangelically handled the Religion that conſiſts in Faith and Obſervances, that my very Enemies are forced to be harmleſs, profitable, and worthy to be read of Chriſtians. ——If I ſhould revoke theſe, what ſhall I do? Even I alone of all men, repugning the unanimous conſeſſion of all, ſhall condemn that Truth, which both Friends and Foes confeſs. Another ſort of my Books inveighed againſt the *Papacy*, and the Doctrines of the *Papiſts*, as thoſe, who by their Doctrines and moſt wicked Examples have corrupted the whole ſtate of Chriſtianity in ſoul and body; for none can deny, nor hide it, ſeeing the experience and ſad complaints of all are witneſſes, that the Conſciences of the Faithful are moſt miſerably inſnared, vexed, and tortured by the *Popes* Laws, and the *Doctrines of men*, and that the ſubſtance, eſpecially of this famous *Germany* hath been, and is yet moſt tyrannically and by unworthy means devoured: When as they themſelves by their Laws provide (as in *Diſt.* 9. & 25. §. 1. & 2.) that the *Popes* Laws and Doctrines, that are contrary to the Scripture and the Sentiments of the Fathers, ſhould be reprobated for erroneous. If therefore I ſhould revoke theſe, I ſhall ſtrengthen Tyranny, and open not only Windows, but Doors

and

and wide Gates to so great wickedness, which is like to extend farther and with greater licentiousnesses, than ever it did heretofore; and by the testimony of this my Retractation, their most licentious Kingdom of Wickedness, and lest subject to punishment, most intollerable to the miserable common People, will yet be more confirmed and established, especially if this be bruited, that I have done this by the *Authority* of your most Excellent *Majesty*, and the whole *Roman Empire*. Good Lord! What a Cloak shall I be to their Wickedness and *Tyranny*? The third sort is of such, as I have writ against some particular persons, such who have laboured all that ever they could to maintain the *Romish Tyranny*, and to demolish the Religion which I have taught. I confess I have been more bitter against these, than became my Religion and Profession. Neither do I make my self a *Saint*, nor do I dispute concerning my *Life*, but concerning the *Doctrine* of Christ. It is notwithstanding unsafe for me to revoke these; for this Recantation will occasion Tyranny and Wickedness to Reign again more ragingly over Gods People, than ever. Yet, seeing I am a man, and not God, I can no otherwise defend my Books, than *Jesus Christ* himself, my Lord, defended his *Doctrine*, who being examined about his Doctrine before *Annas*, and cuffe by a Servant, said, *If I have spoken evil, bear witness of the evil.* If the Lord himself, who knew he could not err, did not refuse to have testimony given against his *Doctrine*, even by a most vile Servant; how much more then should I, that am but vile corruption, and can of my self do nothing but err, desire and expect the testimony of any against my *Doctrine*? Therefore I beseech, for Gods mercy, your most Excellent *Majesty*, and

your

your most *Illustrious Honours*, or any other of high or low degree, to give in his testimony, to convict my Errors, to confute me by the Scriptures of the *Prophets*, or *Evangelists*, and *Apostles*, and I will be most ready, when taught, to recant any Error, yea, will be the first that shall cast mine own Books into the fire. I suppose hereby it is manifest, that I have well weighed the perils and dangers, as also the divisions and dissentions, which have risen through the World by occasion of my Doctrine, of which I was yesterday gravely and sharply admonished: As for me, the face of things is very pleasant, when I see discords and dissentions stirred up upon the account of the *Word*; for such is the course, the lot, the event of the *Gospel*; for Christ saith, *I come not to send Peace, but a Sword*; *I came to set a man at variance with his Father*.—— The *Emperors Prolocutor* telling him, That he had not answered to the purpose, neither ought he to call in question, what hath been in time past defined and condemned in *Councils*, and therefore a plain and direct answer, whether he would Recant or no, was demanded of him? Seeing therefore (saith *Luther*) your most Excellent *Majesty*, &c. requires a plain answer, I will give one, and that without horns or teeth; *Unless I shall be convinced by Scripture testimonies, or evident reasons*; (for I believe neither *Pope*, nor *Councils* only, seeing it is evident, that they have often erred, and contradicted themselves) I am so overcome by the *Scriptures* which I have alledged, and my Conscience is so captiv'd to the Words of the Lord, that I may not, neither will I recant at all; and that because it is neither *safe* nor *honest* to act against Conscience. Here I stand. I have nothing else to say. God be merciful to me. Pag. 414.

The

The Princes consulted together upon this Answer given by *Luther*; and when they had examined it, the *Prolocutor* endeavoured to refel it, telling him, That it nothing availeth to renew disputation concerning things condemned by the *Church* and *Councils*, through so many Ages, unless it should be necessary to give a reason to every one of every thing that is concluded; but if this should be permitted to every one that gain-sayeth the determination of the *Church* and *Councils*, to be convinced by the Scriptures, we shall have nothing certain and established in *Christianity*: And therefore the *Emperor* requireth of him a plain and direct Answer, either *negative*, or *affirmative*, to this Question; Art thou resolved to defend all thy Works as *Orthodox*? Or wilt thou recant any thing in them? Then Dr. *Martin* besought the *Emperor*, that he might not be compelled to recant against his Conscience, captiv'd to and hindred by the holy Scriptures, without manifest Arguments to the contrary. The Answer (said he) that is required, is a plain and direct Answer. I have no other, than what I have already given. Unless my Adversaries can deliver my Conscience from captivity to those (they call) Errours by sufficient Arguments, I cannot get out of the Net, in which I am intangled. All things, which *Councils* have determined, are not therefore true; yea, *Councils* have erred, and determined often things contrary to themselves: And therefore the *Prolocutors* Argument falleth. I can shew that *Councils* have erred, and therefore I may not revoke what is plainly and diligently expresst in Scripture.

Hereupon the *Emperor* resolved to pursue *Martin Luther* and his Adherents by Excommunication, and other means, that may be devised to ex-

extinguish his Doctrine, yet would not violate his Faith, but intended to give order for his safe return thither whence he was called, and certified the *Princes Electors*, *Dukes*, and the other Estates assembled so much in a Letter them.

Before *Luther* had any Answer from the *Emperour*, several of all ranks visited him, and conferd with him; among the rest the *Arch Bishop* of *Triers* sent for him, and Dr. *Vaus* in the presence of many *Nobles* protested that *Luther* was not called to dispute, but only the *Princes* had procured license from the *Emperour* benignly and brotherly to exhort him, *&c.* To whom he gave this Answer; Most gracious and illustrious *Princes* and *Lords*, I give you most humble thanks for your clemency and singular good will, from whence proceedeth this admonition. I do indeed acknowledge my self altogether unworthy to be admonished by so mighty *Princes*. I have not reprehended all *Councils*, but only that of *Constance*; and that because that Council hath condemned the Word of God, as appears in that this Article of *John Hus*, *That the Church of Christ is the Company of the Elect*, is condemned by it.——I am ready to lose blood and life for you, so I be not compelled to revoke the manifest Word of God; in defence whereof, we ought *rather to obey God, than man*. Here I cannot avoid *scandal*. There be two manner of offences, at *Manners* and at *Faith*.——Now it is not in my power to make Christ *not to be a Rock of Offence*.——I am ready to obey *Magistrates*, how wickedly soever they live, so that I be not inforced to deny the Word of God. *Fol.* 413.

Hereupon Dr. *Vaus* admonished *Luther* to submit his Writings to the *Emperours* and the *Princes* judgment. He answered humbly and modestly, That he was so far from fearing their Examination;

that he was content to suffer his Writings to be discussed most accurately of the meanest, so that it were done by the Authority of the Word of God and of the holy Scripture. The Word of God (*said he*) makes so clearly for me, that I may not yield, unless I be untaught, and taught better by the Word of the Lord. St. *Austin* writeth thus; I give this honour onely unto the *Canonical Books* to believe them to be altogether true; as for other holy and learned *Doctors* I onely so far believe them, as they write the Truth. St. *Paul* bids us, *Prove all things and hold fast that which is good.* He saith also, *Though an Angel from Heaven should Preach any other Doctrine*, &c. Wherefore I humbly beseech you not to urge my Conscience, bound in *Scripture bonds*, to deny the so clear Word of God. *In all other cases* I will be most obedient to you.

1 *Thes.* 5. *Gal.* 1.

The *Marquess* of *Brandenburg* asking him, Whether he was resolved not to yield, unless he were convinced by the holy Scripture: Yes (*said he*) most *noble Lord*, or else by clear and evident reasons.

Afterwards *Pentinger* and Dr. *Vehe* endeavoured to perswade *Luther* to let the *Emperour* and *Empire* to pass judgement upon his Writings simply and absolutely: He answered, That he was ready to do and suffer any thing, so that they would build on the *Authority of the holy Scripture:* Otherwise he could not consent; for God by the Prophet saith, *Trust ye not in Princes, nor in the children* &c. *Cursed is he that trusteth in man.* When notwithstanding this answer they urged him more vehemently, he told them, Nothing is less to be permitted to mans judgment, than *the Word of God.* Then they prayed him to submit his Writings to the judgment of the *next Council.* He agreed thereunto, provided,

Fol. 416.

That

That they paſs judgement *concerning them out of the Scriptures*, and prove the contrary by teſtimonies thence.

Afterwards the *Arch Biſhop* of *Triers* treated privately with him to perſwade him; *Luther* told him, It was not *ſafe for him to ſubmit* ſo momentous a buſineſs to them, who after they had called him under ſafe conduct, attempting him with new commands, had condemned his Opinion, and approved the *Popes Bull*. Afterwards the *Arch Biſhop* deſired *Luther* to ſhew what remedies there were in this caſe; He anſwered, None better then *Gamaliel's*, who ſaid, *If this counſel or work proceed of men, it ſhall come to nought; but if it be of God, ye cannot deſtroy it.* *Cæſar* and the *States* may write to the *Pope*, that they are certain, *If this his purpoſe be not of God, it will of its own accord come to nought* within three, yea within two years. The *Arch Biſhop* asking him, What if the ſame *Articles*, which the *Counſil* of *Conſtance* condemned, be collected out of your Writings to be ſubmitted to a *Counſil:* I may not (ſaid he) and I will not hold my peace concerning ſuch; becauſe I am certain the Word of God is condemned by their Decrees, therefore *I will rather loſe life and head, than abandon the manifeſt Word of the Lord.* *Acts 5.*

When *Luther* was commanded by the *Emperour* to return within one and twenty dayes under ſafe conduct: He ſaid, It is as pleaſeth the *Lord*. Bleſſed be the Name of the Lord. I humbly give moſt hearty thanks to the *Emperour*, and all the *Princes*, &c. for ſo benign and favourable audience, and for ſafe conduct to come and return. I deſire nothing of you, but a reformation by the holy Scripture; and that I do moſt earneſtly deſire. Otherwiſe I am ready to ſuffer all things, life and death,

ſhame and reproach for the *Emperour and Empire, reſerving nothing for my ſelf, but onely the free Word of God to be confeſſed and teſtified by me.*

See his Works, Tom. 2. fol. 477. In his Letter to his Father.——Know, dear Father, that your Son is come to this, to be moſt certainly perſwaded, that nothing is before, nothing more holy, more religious than Gods command. But you will ſay, Didſt thou ever doubt hereof? Truly I did not onely doubt hereof, but I was altogether ignorant that it was ſo; and if you will ſuffer me, I am ready to demonſtrate that this ignorance was common to you with me.——If you *Fol.* 478. had known that *Gods command* is to be *preferred before all things*, you would by your Paternal Authority have taken away my *Monk Cole*; and If I had known it, I ſhould not have entred into the *Monaſtery* without your leave, and againſt your conſent. ——But God hath cauſed all to work for good. ——He would have me to experience the *wiſdom* of the *Univerſities*, and the *holineſs* of the *Monaſteries*; that is, that they ſhould be known to me by many ſins and impieties, left occaſion ſhould be given to wicked men to triumph over their future Adverſary, that I condemned what I knew not. I therefore lived a *Monk*, though without *crime*, not without *fault*.——Will you now come and free me, my Father? The Lord hath come before you and freed me.——My Conſcience is freed, which is the richeſt liberty. I am now *a Monk* and *no Monk*, a *new Creature* not *of the Pope*, but *of Chriſt*. The *Pope* doth indeed create Puppets, that is, Idols like himſelf, in which Number I was once a poor ſeduced One, but now freed by Grace.——Your authority over me doth indeed remain intire. But he that hath freed me, hath greater authority over me.—— *Novemb.* 21. 1521.

In

In his *Epiſtle* to *Prince Frederick*——*The perils and dangers which ſeem to hang over your Perſon, Dominions, and Subjects, and eſpecially my ſelf, condemned by Edicts and Bulls, by the Popes and Emperours Authority upon my return are not unobſerved; Certainly no leſs than a violent death is to be expected by me every hour. But what ſhall I do? God calls and urges me to return.*——*To this I am not induced by pride and contempt of the Emperour, or of your Excellency, or of any Magiſtrate; for although ſometimes we muſt not do what is commanded by man,* as when any thing is commanded *contrary* or *repugnant to the Word of God, yet the Power and Authority is never to be contemned, but alwayes to be highly honoured.*—But I am aſſured, that the beginning of my Preaching at *Wittenberg* came not *from my ſelf*, but *from God.* Neither can any kind of Perſecution and Death teach me otherwiſe; yea I think I Propheſie rightly, *That no terrours nor cruelty ſhall be able to put out this Light.*—— Fol. 515.

Beſides, whilſt I was abſent from *Wittenberg*, *Satan* hath entred in among my flock, &c. and I have reſolved rather to regard the great neceſſity of that *Church*, than the offending or pleaſing your *Excellency*; yea, than the *hatred* and *fury of the whole World.* Certainly this is my flock, committed to me by the Lord; *Theſe are my children in Chriſt. Shall I doubt whether I ſhould come to or ſtay from them, for whom I ought to loſe my life, and chuſe death, which I ſhall (God helping me) willingly and cheerfully.*—I do alſo very much fear leaſt ſome great and horrible inſurrection be in *Germany*, to puniſh *Germany*'s contempt of, and ingratitude for the Bleſſings of God. We ſee with how great liking, applauſe, and concurrency the Goſpel is received by very many; but many receive this Bleſſing carnally, they plain- Fol. 516.

ly see the truth, but do not walk in the truth as they ought.------The *Ecclesiastical Tyranny* is weakned and broken, and that was all I aimed at in my Writings. Now I see God will proceed farther, and will sometime do the same that he did to *Jerusalem*, when he *overturned* altogether both the *Ecclesiastical* and *Political Government*, *for persecuting the Gospel, and other outrages*. I have lately begun to learn, that not only the *Ecclesiastical*, *Spiritual*, but the *Political and Civil Authority ought to yield unto the Gospel*, &c. Seeing therefore that God requires by *Ezekiel*, that *we be as a Wall unto the People*, *I have thought it necessary to do all we can and ought by mutual counsels*, *studies*, *instructions*, *admonitions*, *exhortations*, *for the averting*, *or at least for the deferring of the anger and judgment of God*.

——This I dare affirm, and wish that your *Excellency were assured thereof*, *that it is far otherwise concluded in Heaven*, *than in the Convention at* Norinberg; *and in short time we shall see*, *that they*, *who now dream that they have quite devoured and eaten up the Gospel*, *have not so much as for fashion sake said Grace* (*as the* English *expression is*) *for these untouched dainties*.

——*The Gospel*, *begins to be oppressed*, *and therefore herein I ought not to regard any mortal*. *I beseech therefore your Excellency to take in good part my coming hither without your command*, *yea privity*. *You are the Lord of my body and little fortunes*, *but Christ of the souls*, *to whom he hath sent me*, &c.——I hope, being confident that my Lord Christ is stronger than

Mr. *Clark* (saith he) concludes, That he returned to *Wittinberg* under stronger Protection than the *Elector* could give him; for (saith he) God alone can order and promote the Truth without any mans helping hand; therefore in this Cause, he that most strongly trusts to Gods assistance, most surely defends himself and others. See his Relation of *Luther*'s Life, *p.* 237.

out

our enemies, that he will defend me from their rage; *if he will not, his good will be done*: this I can confidently promise, that no peril shall come to your Excellency for my sake.——

An. 1522.

In his Letter to *Sebastian Schlick*, a *Bohemian Nobleman* — The loathsome death of the *Papacy* is at hand, and its *unavoidable ruine* approacheth, and (as *Daniel* saith) *She comes to an end, and none shall help her.*——In a short time I shall by my writings (Christ favouring of me) free the *Bohemians* from their reproach, and cause that the name of *Popery* shall be odious and abominable throughout the World, and that to be a *Papist*, and to be *anathematized* shall be all one.—— *Fol.* 517.

July 15. 1522.

In his Answer to King *Henry* the Eighth's Book against him.——Let not King *Henry* impute my sharpness against him to me, but to himself.——If seeing that meer corruption and a wretched worm dare knowingly belye the *Majesty* of my Heavenly *King*, it cannot but be lawful for me for my Kings sake, to bespatter the *King* of *England* with his own dirt, and to trample under foot his Crown, filled with Blasphemy against *Christ*.——The Lord cleared up his Will by degrees unto me, till by the hand of the mighty *Jacob*, it came to this, that by evident and pure Scriptures I was convinced, that the *Pope*, *Cardinals*, *Bishops*, *Priests*, *Monks*, *Masses*, *and that whole Kingdome with their Doctrines and Ministeries, are meer lies, idols, and the very abomination standing in the holy place, yea and the Scarlet Whore sitting upon the Beast, drunk with the Blood of Christs Witnesses, and making the King of the Earth drunk with the* *Fol.* 518. *Fol.* 520.

cup of her fornications and abominations.——This Truth being discerned, I was forced to retract some of my Writings, and still do so, being sorry at the very heart I ever writ one syllable in favour of the *Pope* and his *Kingdome*.—Yea, I spake too modestly in my Treatise concerning the *Babylonish Captivity* of the *Church* in calling Papacy the *Popes mighty hunting*; for that from the example of *Nimrod* may be said of all profane civil Powers, to whom notwithstanding God would have us to be subject to honour them, and pray for them. I now say most truly, That *Papacy is the most pestilent abomination of Prince Satan.*——

Fol. 531. ——Against the sayings of Fathers, Men, Angels, Devils, I set not ancient Custome, not multitude, but the Word of one Eternal God. *Here I stand, sit, abide, glory, triumph over the Papists, Thomists,* Henry's, *Sophisters, and all the gates of Hell. The Word of God is above all. God is on my side, what should I care if a thousand* Austines, *a thousand* Cyprians, *a thousand Churches of* Henry *be against me. God cannot erre nor deceive, but* Austine *and* Cyprian, *as all the Elect may erre, yea have erred.*—Let the *Henry's*, the *Bishops*, the *Turk*, and the *Devil himself* do what they can, we are the children of the Kingdome, worshipping and waiting for that Saviour, whom they, and such as they spit upon and crucifie.——If any be offended at my sharpness against the *King*, let him take this Answer—It is no great matter if I contemn and bite an earthly King, when as he feared not at all in his Writings to blaspheme the *King* of *Heaven*.——

Clarks *first Volume of Lives*, pag. 240.

Fol. 534.

In the year 1523, a Diet was held at *Norinberg* in the absence of the *Emperour*, wherein the *Edict* of *Wormes* was made null: of this the *Popes Legat* complained to the Princes, saying, That *Luther* was

Clarks *first Volume of Lives*, pag. 241. to *Fol.* 2. pag. 80.

not

not punished according to the *Emperours Edict*. The *Princes* Answer was, That the Court of *Rome* neglected *Reformation*: that *Germany* was so far enlightned with the *Sermons* and *Writings* of *Luther*, that if they should go about to put the Edict in execution, great tumults would arise, and the people would be ready to think, that they went about to oppress the Truth, and to put out the light of the Gospel, that so they might the better defend those manifest vices which could be no longer concealed.

In the year 1525, *Luther* married *Katherine a Boren*, who had formerly been a *Nun*; The change of his Condition troubled him, because of the unseasonableness of the time, it being then, when *Germany* weltred in the blood of the Clowns, and *Saxony* mourned for the death of their *Prince*; insomuch, that *Melancthon* was fain to labour to comfort him all he could. Clark, *pag.* 239.

In his Letter to *Melancthon*, who was much troubled at the rage of the *Papists*, and *Cæsars* threats to subvert the Gospel.—— In private conflicts I am weak and you are strong, but in publick conflicts you are found weak, and I stronger, because I am assured that our Cause is just and true. If we fall, Christ the Lord and Ruler of the World falleth with us; and suppose he fall, *I had rather fall with Christ than stand with Cæsar*. I extreamly dislike your excessive cares, with which (you say) you are almost consumed. That these reign in your heart, it is not from the greatness of the danger, but the greatness of your incredulity. *If the Cause be bad, let us revoke it and fall back; if it be good, why do we make God a lyer?——Be of good comfort, I have overcome the world. If Christ be the Conquerour of the world why should we fear as if it would overcome us?* *Pag.* 240.

A man would fetch such Sentences as these upon his knees from Rome *or* Jerusalem. *Be not afraid, be courageous and cheerful, solicitous for nothing, the Lord is at hand to help us.*

When the Diet was met at *Ausburg* in the year 1530. the *Elector* of *Saxony* sent to *Luther* to know, *Whether the Cause of Religion should be referred to the judgement of the Emperour?* He answered, *This honour is to be given to the Word of God only to be Judge of sacred Controversies.*

Pag. 244 245. In his Preface before the *Smalcaldian* Articles. ——In many *Bishopricks* divers Parishes are destitute of Spiritual food, *&c. I fear for this Christ will call a Council of Angels to destroy* Germany, *as he destroyed* Sodom *and* Gomorrah. —— *Our sins weigh down, and suffer not God to be gracious to us; because instead of repenting, we defend our abominations.* O Lord Jesus Christ, do thou summon and hold a Council, and redeem thy Servants by thy glorious coming. The *Popes* and *Popelings* are past cure; therefore help us poor and distressed men, who groan unto thee, and seek thee with our hearts, *&c.*

Pag. 246. When the *Papists* charged him for an *Apostate*, he yielded himself to be one, but a blessed and holy one, who had not kept his promise made with the Devil; I am (said he) no otherwise a Revolter than a Magician, renouncing his Covenant made with the Devil, and betaking himself to Christ.

When he fell sick of the Stone, he made his Will, in which he bequeathed his Detestation of *Popery* to his Friends, and to the Pastours of the Church, having made before this Verse;

Pestis eram vivus, moriens ero mortua Papa:

In

In English thus;

I living stopt Romes *breath,*
And dead will be Romes *death.*

In his last Prayer *Feb.* 18. 1546.——I pray God to preserve the Doctrine of his Gospel among us; for the *Pope* and the *Council* of *Trent* have grievous things in hand.——O heavenly Father, my gracious God, and Father of our Lord Jesus Christ, thou God of all consolation, I give thee hearty thanks that thou hast revealed to me thy Son Jesus Christ, *whom I believe, whom I profess, whom I glorifie, whom the* Pope *and the rout of the wicked persecute and dishonour.* I beseech thee Lord Jesus Christ receive my soul. O my heavenly Father, though I be taken out of this life, and must lay down this frail body, yet I certainly know that I shall live with thee eternally, and that I cannot be taken out of thy hands.——*Lord into thy hands I commend my Spirit, Thou O God of Truth hast Redeemed me.* Pag. 249. *Thee O Christ I have taught, thee have I trusted, thee have I loved, into thy hands I commend my Spirit,* Ward, pag. 152.

In his last Will.——O Lord God, I thank thee that thou wouldst have me live a poor and indigent person upon earth. I have neither house, nor lands, nor possessions, nor money to leave. Thou Lord hast given me Wife and Children. Them Lord I give back unto thee. Nourish, instruct, and keep them (O thou the Father of Orphans, and Judge of the Widow) as thou hast done to me, so do to them. Pag. 250.

When he saw his Daughter *Magdalen* ready to die, he read to her *Isa.* 26. 19. *Thy dead men shall live together, with my dead body shall they arise,* &c. Adding My Daughter, *Enter thou into thy Chamber in peace, I shall ere long be with thee; for God will not*

permit

permit me to see the punishment which hangs over the head of Germany.

Pag. 251. When the *Elector* gave him a new Gown, he said, *I am made too much of; for if here we receive a full recompence for our labours, we shall hope for none in another life,* I say flatly, *that God shall not put me off with these low things.*

In the Cause of God (said he) *I am content to undergo the hatred and violence of all the world.*

Pag. 252. When his head was out of order (as it used to be towards his latter end) he would usually say, *Strike Lord, strike mercifully, I am prepared; because by thy Word I am forgiven mine iniquities, and have fed upon thy body and blood.*

He used to say that three things would destroy Christian Religion; *Forgetfulness of the Blessings received by the Gospel: security, which reigns every where: and worldly wisdome, which will seek to bring all things into Order, and to support the publick Peace by wicked counsels,*

Pag. 256. *Erasmus* said of him, God hath given to this latter age a sharp *Physician*, and that because of the greatness of its diseases.

Acts and Mon. Vol. 2 pag. 88. Mr. *Fox* saith of him, That *Luther* a poor *Fryar*, should be able to *stand* against the *Pope*, was a great Miracle: that he should *prevail* against the *Pope* was a *greater:* and after all, *to dye in peace, having so many enemies, was the greatest of all.*

See M. Clark *in the life of* Myconius, *pag.* 313. When *Myconius* fell into a Consumption 1541. and wrote to *Luther*, That he was sick unto life, and not unto death. *Luther* wrote back, I pray Christ our Lord, our salvation and health, &c. that I may not live to see thee, and some others of our Colleagues to die and go to Heaven, and leave me here among the Devils alone. I pray God I may first lay down this dry, exhausted, and unprofitable

To

Tabernacle. Farewel, and God forbid that I ſhould hear of thy death, while I live. The Lord prolong thy life for me. This I deſire; this I will and let my will be done, (*Amen*) for this will hath the glory of God, not my pleaſure, nor advantage for its end. By and by hopeleſs *Myconius* recovered and lived ſix years longer, even till after *Luther*'s death.

Hence *Juſtus Jonas* ſpeaking of him, ſaith, *That man could have of God what he pleaſed.*

He would by no means endure that any ſhould be called after his Name; for (ſaid he) the Doctrine which I teach is none of mine; neither did I die for any man; neither would *Paul*, 1 Cor. 3. 4. &c. endure ſuch termes: Beſides we are all Chriſtians, and profeſs the Doctrine of Chriſt: And laſtly, becauſe the Papiſts uſe to do ſo, calling themſelves *Pontificians*, whom we ought not to imitate. Pag. 254.

M.

Mallot.

Often have we hazarded our lives (ſaid *John Mallot* a *Souldier*) for the *Emperour Charles* the Fifth, *and ſhall we now ſhrink to die for the King of Kings?* Let us *follow our Captain.* Ward, pag. 153.

Man.

Thomas Man having broken Priſon after his recantation, ſaid, If I be taken again of the pild knave Prieſts, I wiſt well I ſhall go to the holy *Angel*, and then be an *Angel in Heaven.* Accordingly the *Sheriffe* of *London*, when he had brought him into *Smithfield* to be burnt, put him into *Gods Angel.* He thanked God that he had been inſtrumental to convert ſeven hundred perſons. Fox, *Vol.* 2. pag. 29.

Marbeck.

Marbeck.

Fuller's *England's Worthies* in *Berkshire.* pag. 91.

John Marbeck was a skilful Organist in the Quire of *Windsor*, a man of admirable industry and ingenuity. His *English Concordance* (the first that ever was in *English*) Bishop *Gardiner* himself could not but commend as a piece of singular industry. King *Henry* the eighth hearing thereof, said, That he was better imployed, then those Priests that accused him.

Fox, *Vol.* 2. *pag.* 547.

Being prest to discover *Hereticks*, and being told he could not do God and the King greater service: If I knew (said he) who were Hereticks indeed, it were somewhat; But if I should accuse him to be an Heretick that is none, What a worm would that be in my conscience, so long as I live. Yea it were a great deal better for me to be out of this life, than to live in such torment.

He being called a Dolt who would not discover them, who should be sent for, and would utter then all they can of him. Whatsoever (said he) they shall say of me, let them do it in the Name of God, I will say no more of them, nor of any man else, than I know.

Pag. 548.

Being further prest to write down what he knew of such, he thus prayed unto God; O most merciful Father of heaven, thou that knowest the secret doings of all men, have mercy upon thy poor Prisoner that is destitute of all help and comfort. Assist me, O Lord, with thy special grace, that to save this frail and vile body, which shall turn to corruption in its time, I have no power to say or to write any thing, that may be to the casting away of my Christian Brother; but rather O Lord, let this vile flesh suffer at thy will and pleasure. Grant this, O most merciful Father, for thy dear Son Jesus Christs sake.

Then

Then he roſe up, and began to ſearch his Conſcience, what he might write, and at laſt wrote thus: Whereas your Lordſhip will have me to write of ſuch things, as I know not of my Fellows at home, May it pleaſe your Lordſhip to underſtand, that I cannot call to remembrance any manner of thing, whereby I may juſtly accuſe any one of them, unleſs the reading of the New Teſtament, which is common to all men, be an offence. More than this I know not.

The Biſhop of *Winchester* asking him, What helpers he had in ſetting forth his Concordance? None, my Lord (ſaid he.) None? (*ſaid the Biſhop*) how can that be? It is not poſſible that thou ſhouldſt do it without help. Truly my Lord (ſaid he) I did it without the help of any man, ſave *God alone*. Nay, (ſaid *the Biſhop*) I do not diſcommend thy diligence; but what ſhouldſt thou meddle with the thing which pertaineth not to thee? And then ſpeaking to one of his *Chaplains* ſaid, This Fellow hath taken upon him to ſet out the *Concordance* in *Engliſh*; which Book, when it was ſet out in *Latin*, was not done without the help and diligence of a dozen learned men at leaſt, and yet he will bear me in hand, that he hath done it alone.

The Biſhop of *Salisbury* asking him, How he could invent ſuch a Book, or know what a *Concordance* meant without an Inſtructer? I will tell your *Lordſhip* (ſaid he) what Inſtructer I had to begin it. When *Thomas Matthews Bible* came firſt out in Print, being not able to buy one, I borrowed one, and intended to have writ it out, and was gone as far as *Joſua*, which when Mr. *Turner* underſtood, he told me it would be a more profitable work to ſet out a *Concordance* in *Engliſh*. A *Concordance*. (ſaid I) what is that? He told me it was a *Pap.* 550.

Book

Book to find out any word in the whole Bible by the letter, and that there was such an one in Latine already, and that it required not so much learning as diligence. This is all the instruction that ever I had before or after of any man. Being asked, How he could with this instruction bring it to this order, and form, as it is? He answered, I borrowed a Latine Concordance, and began to practise my wit, and at last with great labour and diligence brought it into this order.——But I marvel greatly, why I should be so much examined about this Book. Have I commited any offence in doing it or no? If I have, I am loth any other should be molested or punished for my fault. Therefore to clear all men in this matter, this is my request, That ye will try me in the rest of the Book that is undone. You see I have onely done with letter *L*. Now take what word you will of *M*. and so in every letter following, and give me the words in a piece of Paper, and let me be any where alone with Pen, Ink, and Paper, the *Latine Concordance*, and the *English Bible*, and if I bring you not these words written in the same order and form, as the rest are, then it was not I did it, but some other. This is honestly spoken (said the *Bishop* of *Ely*) and then shalt thou bring many out of suspition. Accordingly he writ in a dayes time in the same order and form, as he had done the rest, all the words they gave him, which contained three sheets of Paper and more.

Pag. 551. Being threatned if he did not discover what he knew, his fingers should be made to tell: If you do tear (said he) the whole body in pieces, I trust in God you shall never make me accuse any man wrongfully.

If thou art stubborn (said Dr. *Oking*) thou wilt die for it. *Die for it?* (said *Marbeck*) wherefore should

should I die? You told me the last day before the *Bishops*, that as soon as I had made an end of that piece of the *Concordance* they took me, I should be delivered, and shall I now *die*? This is a sudden mutation. You seemed then to be my Friend, but I know the cause, you have read the *Ballad* I made of *Moses Chair*, and that hath set you against me; but whensoever ye shall put me to death, I doubt not but I shall die Gods true man, and the Kings.

This worthy Confessor was of so sweet and amiable nature, *That all good men did love, and few bad men did hate him*: yet was he condemned in the year 1544, to be burnt at *Windsor*, which his Pardon prevented, of which divers causes are assigned, (1) That Bishop *Gardner* bare him a special affection for his skill in the *Mystery of Musick*. (2) That such, who condemned him, procured his Pardon out of remorse of conscience, because of the slender evidence against him. (3) That it was done out of design to reserve him for a discovery of the rest of his Party, and if so their plot failed them? for being as true as Steel (*whereof his Fetters were made*) which he wore in prison for a good time, he could not be frighted, or flattered to make any detection. Fuller, &c. pag. 92.

Marcus v. *Arethusius.* Part 1.

Marcus of *Arethuse* being hung up in a Basket, anointed with honey, and so exposed to the stinging of Wasps and Bees, said to his Persecutors, that stood and beheld him, *How am I advanced, despising you that are below on earth.* Ward, pag. 142.

Marlorate.

Mr. *Augustine Marlorate*, Minister of *Roan*, when in the *Civil Wars of France* that City was taken by storm, was taken also, and brought before *Monmorency*, the *Constable* of *France*, who said unto Fox, vol 3. county. 25.

him, Thou art he who haſt ſeduced the people. If I have ſeduced them (ſaid he) it is God that hath done it rather than I; for I have preached nothing to them, but his divine Truth. You are a ſeditious perſon (ſaid the *Conſtable*) and the cauſe of the ruine of this City. As for that imputation (ſaid he) I refer my ſelf to all that have heard me preach, be they *Papiſts* or *Proteſtants*, whether I ever medled with matters of the *Politick State*, or no.——The *Conſtable* told him (ſwearing a great Oath) we ſhall ſee within a few days, whether thy God can deliver thee out of my hands, or no.

Clarks *firſt Vol. of Lives pag.* 577. It is obſervable how ſpeedily Gods Judgments found out his Perſecutors. *The Captain that apprehended him was ſlain within three weeks, by one of the baſeſt Souldiers in all his Company. The Conſtable* himſelf *was ſhortly after ſlain in the Battel of* Dreux. *Two of his Judges alſo died very ſtrangely ſoon after*, viz. The *Preſident* of the *Parliament* by a Flux of Blood, which could be by no means ſtanched: The other being a *Councelor*, voiding his *Urine* by his Fundament, with ſuch an intolerable ſtink, that none could come near him. *Villebon* that ſwitched him with a Wand as he was carried on the Hurdle to Execution, a while after eſcaped death by the loſs of his hand, wherewith he had ſo baſely ſmitten this Servant of the Lord.

Marſake.

Fox, *Vol.* 2. *pag.* 141. Sir *Lewis Marſake* was ſo glad of the Sentence of Condemnation, that he went out praiſing God and ſinging of *Pſalms*.

To a Souldier that would have hindred him from ſtepping aſide to call upon God; What (ſaid he) will you not let us pray in that little time which we have?

When Halters were put about the necks of his

two

two Fellow-sufferers, he seting himself to be spa-red because of his Order and Degree, called to to the Lieutenant for one of those precious Chains about his neck in honour of his Lord.

Why I pray you (said he) do you deny me the badge of so excellent an Order? Is not my Cause the same with theirs? The Mirrour of Martyrs, pag. 315.

Marsh.

Mr. *George Marsh* Minister in *Lancashire*, writes thus concerning his Troubles.—— My Friends and Relations advised me to flee.—— If I were taken, (said they) and would not recant (as they thought I would not, and God strengthning and assisting me never shall) it would not only put them to great sorrow, and losses, and shame, but also my self, after troubles and painful imprisonment, unto shameful death.—— To their counsel my weak flesh would gladly have consented, but my spirit did not fully agree, thinking and saying thus unto my self, That if I so fled away, it would be thought and reported, that I did not only flee my Country, and neareſt and deareſt Friends, but from Christs holy Word, of late years within my heart, or at least with my life professed, and with my mouth taught. I knew not what to do, but ceased not by earnest prayer to ask and seek counsel of God, and of other my Friends, whose godly judgment and knowledge I much trusted to. Still I was undetermined what to do, but told a Friend, that had prayed with me for direction, I doubted not but God (according as our prayer and trust was) would give me such wisdom and counsel, as should be most to his honour and glory, the profit of my Neighbours and Brethren, and mine own eternal salvation by Christ in Heaven.——At length one came to me with Letters from a faithful Friend (which I never read, nor Fox, Vol. 3. pag. 224.

looked on) who said thus, My Friends advice was that I should in no wise flee, but abide and boldly confess the Faith of Jesus Christ. At which words I was so confirmed and established in my Conscience, that from thenceforth I consulted no more whether it were better to *flee*, or to *tarry*; but was at a point with my self, that I would not flee, but go to Mr. *Barton*, who did seek me, and patiently bear what cross it should please God to lay upon me. *Whereupon my mind and conscience, being much troubled before, was now merry and in quiet state.*— Thereupon I went to Mr. *Barton*. He shewed me a Letter from the *Earl* of *Derby*, wherein he was commanded to send me to *Latham*. Thither I went. The *Earl* asked me whether I was one that sowed dissention among the people? I denied it, and desired to know mine Accusers; but that could not be granted. He asked me, whether I was a *Priest*?
Pag. 225 I said, No, but a *Minister*, &c. I was asked, whether I had ministred with a good Conscience? I answered, *I had ministred one year with a good Conscience*, I thanked God, *and if the Laws of the Realm would have suffered me, I would have ministred still; and if the Laws at any time hereafter would suffer me to minister after that sort, I would minister again.*——The *Vicar* of *Prescot* having communed with me a good while concerning the Sacrament of the *Altar*, told my Lord and his Council, that the answer which I had made before, and then made, was sufficient for a Beginner, and one that did not profess a perfect Knowledge in that matter: and thereupon I had more favour. Hereupon I was much more troubled in my spirit than before, *because I had not with more boldness confessed Christ*, but in such sort, as mine Adversaries thereby thought they should prevail against me. Hitherto

thetto I went about as much as lay in me, to rid my self out of their hands, if by any means, without open denying of Christ and his Word, that could be done. This considered I cried more earnestly to God to strengthen me with his holy Spirit, with boldness to confess him, and to deliver me from their enticing words, *and that I might not be spoiled through their Philosophy, and deceitful vanity after the traditions of men, & ordinances of the world, and not after Christ.*—— The *Vicar* of *Prescot* and *Parson of Grapnal* much exhorted me to leave mine Opinions, saying, I was much deceived, understanding the Scriptures amiss, and much counselled me to follow the Catholick Church of Christ, and to do as others did. I answered, *My faith in Christ conceived by his holy Word I neither might nor would deny, alter, or change for any living creature whatsoever he were.*—Afterwards Mr. *Sherburn* and Mr. *Moor* perswaded me to leave mine Opinions because of the *adversity* of the Maintainers of them, and the *prosperity* of the Favourers of the Religion now used. I answered, *That I believed and leaned onely to the Scriptures, not judging things by prosperity or adversity.* They advised me not to let *shame* hinder me from renouncing mine Opinions. I answered, That what I did, I did not for the avoiding of any worldly shame, saying, My Soul and life were dearer to me, than the avoiding of any worldly shame; neither yet did I it for any vain praise of the world, but in the reverent fear of the Lord.——Mr. *Sherburn* told me that it was great pity I should cast my self away, &c. I answered, *That my Life, Mother, Children, Brethren, Sisters, and Friends, with other Delights of this life were as dear and sweet to me, as unto any other man and that I should be as loth to lose them, as another would, if I might hold them with a good* Pag. 226

conscience, and without the ignominy of Christ. But seeing I could not do that, my trust was that God would strengthen me with his holy Spirit to lose them all for his sake; for I take my self (said I) for a Sheep appointed to be slain, patiently to suffer what cross soever it shall please my merciful Father to lay upon me. —— After this Mr. *Moor* told me, I was unlearned, and erred from the Catholick faith, stubborn, and stood altogether in mine own conceit. I answered, For my learning, I acknowledge my self to know nothing, but Jesus Christ, even him that was crucified, and that my Faith was grounded on Gods holy Word onely, and such as (I doubted not) pleased God, and as I would stand in to the last, God assisting me, and that I did not say or do any thing of stubbornes, self-wilfulnes, vain-glory, or any other worldly purpose, but with good conscience, and in the fear of God. Desiring him to speak to my Lord and his Council, that I might find some mercy at their hands; but he giving me but short answer; then I said, *I commit my Cause to God, who hath numbred the hairs of my head, and appointed the days of my life, saying, I am sure, God, who is a Righteous Judge, would make inquisition for my blood, according as he hath promised.* — I desire the Reader of this Relation to pray for me, and all them that be in bonds, that God would assist us with his holy Spirit, that we may *with boldnes confess his holy Name,* and that *Christ may be magnified in our bodies,* that we may stand full and perfect in all the will of God. ——Whilst I was at *Lancaster*, some of good will towards me, but without knowledge, that came to talk with me, gave me the same counsel, that *Peter* gave Christ, as he went up to *Jerusalem*; *Master favour thy self* &c. But I answered with Christs sharp

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ſharp anſwer to *Peter* again, *Get thee behind me Satan*, and perceiving that they were an *hinderance to me, and that they ſavoured not the things which are of God, but the things that are of men*; I made them plain anſwer, that I neither could nor would follow their counſel, but that by Gods grace I would both live and die with a pure Conſcience, and according as hitherto I had believed and profeſſed; for we ought in no wiſe (ſaid he) to flatter and bear with them, though they love us never ſo well, which go about to pluck us away from the obedience which we owe unto God, and to his Word, but after Chriſts example, ſharply to rebuke them for their counſel.——God ſo ſtrengthned me with his Spirit of boldneſs, according to my humble requeſt and prayer before (everlaſting thanks be given to him therefore) that I was nothing afraid to ſpeak to any that came to me, no not even to Judges, before whom I was thrice arraigned at the *Bar*, among the *Thieves*, with Irons on my feet, and put up my hand as others did; but yet with boldneſs I ſpake unto thm, ſo long as they would ſuffer me. —— They threatned and rebuked me, for my preaching to the people out of Priſon, and for my praying and reading ſo loud, that the people in the ſtreets might hear.——When the Biſhop of *Cheſter* came to *Lancaſter*, he was informed of me, and deſired to ſend for me, and examine me; but he ſaid he would have nothing to do with Hereticks ſo haſtily. So haſty in judging and calling men Hereticks are our Biſhops in their *Lordly Dignities*, before they hear, &c. contrary to the Word of God, which ſaith, Condemn no man before thou haſt tried out the truth of the matter, and when thou haſt made inquiſition, then reform righteouſly. Give no Sentence before thou haſt heard the Cauſe, but

first let men tell out their tale; and he that giveth Sentence in a matter before he hear it, is a fool, and worthy to be confounded.—It is no new thing for the Bishops to persecute the Truth and the Prophets of the Lord for their constancy in preach-
Pag. 229 ing of the true Faith; for so did their *Pharisaical* Fore-fathers. *Pashur* was the Head Bishop of the *Temple*, the Ring-leader of false Prophets, the chief Hetetick-taker, that is as much as to say, the Out-thruster of true Godliness. He imprisoned the *Prophet Jeremy*, &c. The ungracious Bishop *Jason* was such another, *Macab.* 2. 4.—— Such were also the execrable and blind Bishops *Annas* and *Caiaphas*, who never spake the Truth of God themselves, unless it were against their wills unwittingly to their own destruction.—— At *Chester* several times came to me, and with all probability of words and *Philosophy, or worldly wisdom, and deceitful vanity, after the traditions of men, and beggarly Ordinances and Laws of the world, but not after Christ*, went about to perswade me to submit my self to the Church of *Rome*, and to acknowledge the *Pope* to be Head thereof, and to interpret the Scriptures no otherwise than the Church did. I answered, That I do acknowledge and believe one *Holy Catholick Church*, without which there is no Salvation; and that this Church is but one, because it ever hath, doth, and shall confess one Only God, and him onely worship; and our Onely *Messiah*, and him onely trust for Salvation: which Church is ruled and led by one Spirit, one Word, and one Faith, &c. and is built onely upon the foundation of the *Prophets* and *Apostles*, Jesus Christ himself being the *Head-corner-stone*, and not upon the *Romish Laws*, the *Bishop* of *Rome* being the supreme Head &c. and that this Church is a little poor silly flock, dispersed and

scat-

scattered abroad as sheep without a shepherd, in the midst of wolves, or as a company of *Orphans* and fatherless children, led and ruled by the onely Laws, Counsels, and Word of Christ, who is the supreme Head thereof, assisting, succouring, and defending her from all assaults, errours, troubles, and persecutions, wherewith she is ever compassed about.

——I was thrust at with all violence of craft and subtilty, but yet the Lord upheld me. Everlasting thanks be to that merciful and faithful Lord, *who suffereth us not to be tempted above our might*, but in the midst of our troubles strengtheneth us with his holy Spirit of comfort and patience, giveth us *a mouth and wisdom how and what to speak*, where-against all his *Adversaries are not able to resist*.——

At another appearance before the *Bishop*, &c. the *Chancellor* charged him, That he had preached most heretically and blasphemously in many *Parishes* within the *Bishops Diocess* against the *Popes Authority*, the *Catholick Church of* Rome, &c. He answered, That he neither heretically nor blasphemously preached or spake against any of the said *Articles*, but simply and truly as occasion served, and (as it were thereunto forced in Conscience) maintained the Truth touching those *Articles*, as (said he) all you now present did acknowledge the same in King *Edward's* days. *Pag.* 230

After the Bishop of *Chester* had read half-ways the Sentence of Condemnation he asked him whether he would not have the *Queens* mercy in time? He answered, He did gladly desire the same, and did love her Grace as faithfully as any of them, but yet he durst not deny his *Saviour Christ*, and so lose his mercy everlasting, and win everlasting death. *Pag.* 231

Being again called upon by the people to recant

and

and ſave his life, he ſaid, I would as fain live as any of you, if in ſo doing I ſhould not deny my Maſter Chriſt, and again *he ſhould deny me before his Father in Heaven.*

When the *Biſhop* had read out the Sentence, he ſaid, Now will I no more pray for thee than I will pray for a *Dog*. Mr. *Marſh* anſwered, That notwithſtanding he would pray for his *Lordſhip*.

When he was in the *Dungeon*, and none ſuffered to come near him, ſome of the *Citizens* would at a hole upon the wall of the City, that went into the *Dungeon*, ask him how he did; He would anſwer them moſt cheerfully, that he did well, and thanked God moſt highly, that he would vouchſafe of his mercy to appoint him to be a witneſs of his Truth, and to ſuffer for the ſame, wherein he did moſt rejoyce, beſeeching him that he would give him grace not to faint under the Croſs, but patiently bear the ſame to his glory, and comfort of his Church.

When he came to the place of Execution, one ſhewing him a Writing under the great Seal, and telling him, It was a Pardon for him if he would recant; he ſaid, That he would gladly receive the ſame; but foraſmuch as it tended to pluck him from God, he would not receive it upon that condition.

After that he began to ſpeak to the people, ſhewing the cauſe of his death, and would have exhorted them to ſtick unto Chriſt. Whereupon one of the *Sheriffs* ſaid, We muſt have no Sermoning now.

When the Beholders ſuppoſed no leſs but that he had been dead, having been ſo long in the fire, he ſpread abroad his Arms, ſaying, *Father of Heaven have mercy upon me.*

Upon

Upon this many of the people said, That he was a *Martyr*, and died marvellous patiently and godly, which thing caused Dr. *Cotes* the *Bishop* shortly after to preach in the *Cathedral*, that he was an Heretick, burnt like an Heretick, and was a firebrand in hell. But shortly after the judgment of God took hold of the Bishop; it was a report in all mens mouths that he died burnt by an harlot. *Pag.* 233

In his Letter to the Reader, touching his Examinations.——Though Satan be suffered to sift us as wheat, for a time, yet faileth not our faith, through Christs aid; but that we are at all times able and ready to confirm the Faith of our weak brethren, *and always ready to give an answer to every man that asketh us a reason of the hope that is in us, and that with meekness and reverence, having a good conscience; and whenas they backbite us as evil doers, they may be ashamed, forasmuch as they have falsly accused our good conversation in Christ.* I thought my self well setled with my loving Wife and Children, and also well quieted in the peaceable possession of that pleasant *Euphrates*; but the Lord, who worketh all for the best to them that love him, would not there leave me, but took my dear and beloved wife from me, whose death was a painful cross to my flesh. I thought also my self well placed under most loving and gentle Mr. *Laurence Saunders* the Cure of *Langton*. But the Lord of his great mercy would not suffer me long there to continue, (though for the small time I was in his Vineyard I was not an idle workman) but he hath provided me to tast of a far other Cup; for by violence hath he yet once again driven me out of that glorious Babylon, that I should not tast too much of her wanton pleasures, but with his most dearly beloved *Disciples* to have my inward rejoycing in the Cross of his

his Son *Jesus Christ*, the glory of whose Church I see it well, standeth not in the harmonious sound of *Bells* and *Organs*, nor yet in the glistering of Mitres and *Copes*, nor in the shining of gilt Images and Lights, but in continual Labours and Afflictions for his Names sake.

God at this present here in *England* hath his Fan in his hand, and after his great Harvest, wherein these years past he hath sent his Labourers, is now sifting the Corn from the Chaffe, and purging his Floor, and ready *to gather the Wheat into his Garner, and burn up the Chaffe with unquenchable fire. Take heed and beware of the leaven of the Scribes and Pharisees.——Try all things, and choose that which is good. Believe not every Spirit, but prove the Spirits, whether they be of God or not.*—— The true Touchstone is the Word of God.——

In his *Letter* to the faithful Professors of *Langton.*——Grace be unto you, and peace be multiplied in the Knowledge of Jesus Christ our Lord. *Amen.* I thought it my duty to write unto you, as Beloved in the Lord, to stir up your minds, and to call to your remembrance the words that have been spoken to you before, and to exhort you (as that good man, and full of the Holy Ghost, Barnabas did the *Antiochians*) *that with purpose of heart ye continually cleave unto the Lord, and that ye stand fast, and be not moved away from the Hope of the Gospel*; wherein God be thanked, ye have had plenteous preaching by Mr. *Sanders*, and other Ministers of Christ, who now when persecution doth arise, because of the Word, do not fall away, and forsake the Truth, being ashamed of the Gospel, whereof they have been Preachers, but are willing and ready for your sakes, to forsake not only the chief and principal delights of this life, viz. their *native Country*, friends,

Acts 11.

Friends, Livings, &c. but also to fulfill their Ministry to the utmost, *viz.* with their painful Imprisonments, and blood-sheddings, if need shall require, to confirm and seal Christs Gospel, whereof they have been Ministers. They are ready, not only to be cast into *prison*, but also to be killed for the Name of the Lord Jesus. Whether those, being that good *salt of the earth*, i.e. true Ministers of Gods Word, by whose Doctrine, being received by Faith, men are made savoury unto God, and which themselves lose not their saltness; now when they be proved with the boisterous storms of persecution, or others, being that *unsavoury salt*, which hath lost its *saltness*, i.e. those ungodly Ministers, who do fall from the Word of God to the dreams and traditions of Antichrist; whether of these (I say) be more to be credited and believed, let all men judg. Wherefore my dearly Beloved, *Receive the Word of God with meekness, that is grafted in you, which is able to save your souls, and see that ye be not forgetful hearers, deceiving your selves with Sophistry, but doers of the Word*; whom Christ doth liken to a *Wise man, which buildeth his house upon a Rock*, &c. That when *Satan* with all his *Legions of Devils*, with all their subtile suggestions, and the world with all the mighty *Princes* thereof, with their crafty counsels do furiously rage against us, we faint not, but abide constant in the Truth, being grounded upon a most sure Rock, which is Christ, and the Doctrine of the Gospel, *against which the gates of Hell*, i.e. the power of *Satan cannot prevail*. And be ye followers of Christ and his Apostles, and receive the Word in much affliction, as the godly *Thessalonians* did. They onely are the true followers of Christ and his Apostles, that receive the Word: and they only receive the Word, who both believe

Acts 21.

Jam. 2.

Mat 7.

Mat. 16.

1 *Thes.* 2.

lieve it, and also frame their lives after it, and
ready to suffer all manner of adversity for the N
the Lord, as Christ and all the Apostles did, and
2 Tim. 3 *all that will live godly in Christ Jesus must do*
Acts 14. there is none other way into the Kingdom of H
ven, but through much tribulation. And if we
Mat. 5. fer any thing for the Kingdom of Heavens
Mat 7. and for Righteousnes sake, we have the Prop
Mark 8. Christ, the Apostles and Martyrs for an exam
comfort us; for they did all enter into the K
dom of Heaven at the strait gate and narrow w
which few do find: and unless we will be co
to deny our selves, and take up the Cross of Christ
his Saints, it is an evident argument that we
never reign with him. But if we can find in
hearts patiently to suffer persecutions and trib
tions, it is a sure token of the righteous Judgm
of God, that we are *accounted worthy of the Kin*
of Heaven, for which we also suffer. It is verily
the Apostle) *a righteous thing with God to reco*
2 Thes. 1. *tribulations to them that trouble us, and rest to us*
be troubled.——These things we ought to have
fore our eyes always, that in the time of pers
tion (whereof all that will be the Children of G
shall be partakers, and some of us are already)
may stand stedfast in the Lord, and endure even
the end, that we may be saved; for unless we,
good *Warriers of Jesus Christ*, will endeavour o
selves *to please him, who hath chosen us to be soulder*
and fight the good Fight of Faith to the end, we shall
obtain that crown of Righteousnes, which the Lord, the
1 Tim. 2. *is a righteous Judge, shall give all them that love*
Coming. Let us therefore ground our selves on th
sure Rock, Christ; *for other foundation can no man*
lay, besides that which is laid already, which is Jes
1 Cor 3. *Christ. If any build on this foundation gold, silver, &c.*
B

By *fire* the Apostle doth mean persecution, the portion of those that do preach and profess the Word of Christ, which is called the Word of the *Cross*. By *gold*, &c. he understands them, that in the midst of persecution abide stedfast in the Word. By *hay and stubble*, such as in time of persecution do fall away from the Truth. When Christ doth purge his floor with the wind of adversity, these are scattered as light chaffe, which shall be burnt with unquenchable fire. If they which do believe, do in time of persecution stand stedfastly in the Truth, the Builder (I mean the Preacher of the Word) shall receive a reward, and the Work shall be preserved and saved; but if so be that they go back, and swerve, when persecution ariseth, the Builder *suffereth loss*, *i.e.* shall lose his labour and cost; but yet he shall be saved, if he being tried in the fire of persecution, doth abide fast in the Faith. Wherefore my Beloved, give diligent heed, that ye, *as living stones be built upon the sure Rock*, &c.—Let us be sure, that unless we keep Christ and his holy Word dwelling by Faith in the House and Temple of our hearts, the same thing that Christ threatneth to the *Jews*, shall happen unto us, *viz.* *The unclean spirit* of ignorance, superstition, idolatry, and unbelief, the Mother and Head of all Vices, which by the grace of God was cast out of us, bringing with him *seven other spirits worse than himself*, shall to our utter ruine return again to us, and so shall we be in worse case than ever we were before; for if we, after we have *escaped from the filthiness of the world, through the Knowledge of the Lord and Saviour Jesus Christ, be yet entangled therein and overcome, their last end worse than the beginning, and it had been better for us not to have known the way of righteousness, than after we have known it to turn from the holy*

1 Pet. 2. Pag. 234

Mat. 14.

mandment given unto us; for it is then happened unto us according to the true Proverb, The Dog is turned to his vomit, and the Sow that was washed to wallowing in the
Hebr. 6. *mire.*——It is not *possible* (saith the *Apostle*) that *they which were once enlightned*, &c. *if they fall away, should be renewed again by repentance*, &c. St. *Paul* meaning in this place is, That they that believe unfeignedly Gods Word, do abide stedfast in the known Truth. If any therefore fall away from Christ and his Word; it is a plain token, that they were but *dissembling Hypocrites*, for all their fair faces out ward-
1 John 2. ly, and never believed truly, &c. *They went out from*
Heb. 10. *us, because they were not of us*, &c. *If we sin willingly after we have received the Knowledge of the Truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment*, &c. Wherefore let us, *on whom the ends of the World are come*, take diligent heed unto our selves, that now in these *last and perillous times* (In which the *Devil is come down and hath great wrath, because he knoweth his time is but short*, and whereof the *Prophets*, *Christ*, and the *Apostles* have given us such warning) we withhold not the Truth *in unrighteousness*, believing, doing, or speaking any thing against our knowledge and
John 8. conscience, or without faith, &c. *If ye believe not ye shall die in your sins.*——Dear Friends, we trust *to see better of you, and things which accompany salvation*, and that ye being the good ground, watered with the moistness of Gods Word, plentifully preached among you, will with a good heart hear the Word of God and keep it, *bringing forth fruit with patience*; and that you will be none of those forgetful and hypocritical hearers, who, although they hear the Word, suffer the Devil to catch away what was sown in their hearts, either *having no root in themselves endure but a season, and as soon as perse-*

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tion ariſeth becauſe of the Word, by and by they are offended, or *with the cares of this world, and deceitfulneſs of riches choak the Word, and ſo are unfruitful.* Read the *Parable* of the *Sower*, and note eſpecially, That the moſt part of the hearers of Gods Word are but Hypocrites, hearing the Word without any fruit or profit, yea to their greater condemnation; for only the *fourth part* of the ſeed doth bring forth fruit. Therefore let not us that are Miniſters, or Profeſſors and Followers of Gods Word be diſcouraged, though that very few do give credit and follow the Doctrine of the Goſpel, and be ſaved.——We truſt that ye will not, like the *Gadarenes*, for fear to loſe your worldly ſubſtance or other delights of this life, baniſh away Chriſt and his Goſpel from among you.——If you do, your own blood will be upon your own heads. And as ye have had more plentiful Preaching of the Goſpel than others, ſo ye ſhall be ſure to be ſorer plagued, *and the Kingdom of God ſhall be taken from you, and given to another Nation, that will bring forth the fruits thereof.* Wherefore, my dearly Beloved, in Chriſt, take good heed unto your ſelves, and ponder well in your minds, how *fearful and horrible a thing it is to fall into the hands of the Living God*, and ſee that ye receive not the *Word in vain*, but declare your faith by your good works: among which the chiefeſt are to be obedient to the Magiſtrates (ſith they are the *Ordinance of God*, whether they be good or evil) unleſs they command Idolatry and ungodlineſs, *i. e.* things contrary to true Religion; for then we ought to ſay with *Peter*, *We ought more to obey God than man.* But in any wiſe we muſt beware of Tumult, Inſurrection, Rebellion, or Reſiſtance. The weapon of a Chriſtian in this matter ought to be *the Sword of the Spirit*, which is *Gods Word*, and

Pag. 235

Acts 5.

Prayer coupled with humility and due ſubmiſſion, and with readineſs of heart, rather to die than to do any ungodlineſs.—— (2) We muſt obey our Parents, and be careful for our Houſes, that they be fed not only with bodily food, but much rather with
Matth. 7. ſpiritual food, the Word of God. (3) *Whatſoever ye would that men ſhould do unto you, do ye likewiſe unto them; for this is the Law and the Prophets.* (4) Pray for all Eſtates. (5) After theſe works, we muſt learn to know the Croſs: and (6) What affection and mind we muſt bear towards our enemies, whatſoever they be, to ſuffer all evils patiently, to *pray for them that perſecute us.* And thus doing we ſhall obtain a certainty of our vocation, that we be the Elect children of God. And thus I *commend you, Brethren, unto God and to the Word of his grace, which is able to build farther*, &c. beſeeching you to help Mr. *Saunders* and me your late Paſtor, and all them that be in bonds, for the Goſpels ſake, with your Prayers to God for us, *that we may be delivered from unreaſonable men*, &c. and that this our impriſonment may be to the glory and profit of our Chriſtian Brethren in this World, and that *Chriſt may be magnified in our bodies, whether it be by death or life.* Amen. *The grace of our Lord be with you all* --- The *unprofitable Servant of Jeſus Chriſt*, and now alſo his *Priſoner*. G. M. *June* 28. 1555.

Poſtcript. *Save your ſelves from this untoward Generation.* Pray, pray, pray. Never more need.

In his Letter to his Friends at *Manchester*.—— Theſe are earneſtly to exhort you and beſeech you in Chriſt, *as ye have received the Lord Jeſus, even ſo to walk, rooted in him, and not to be afraid of any terrour of your adverſaries*, be they never ſo many and mighty, and you on the otherſide never ſo few and weak; for *the battle is the Lords*.—— *All*

as

was with Moſes, *ſo will I be with thee*, ſaith God, *and will never leave thee, nor forſake thee. Be ſtrong and bold, neither fear nor dread; for the Lord thy God is with thee, whitherſoever thou goeſt*, Now *if God be on our ſide, who can be againſt us*? In this our ſpiritual warfare is no man overcome, unleſs he traiterouſly leave and forſake his *Captain*, or cowardly caſt away his Weapons, or willingly yield himſelf unto his Enemies, or fearfully turn his back and flie. *Be ſtrong therefore in the Lord and in the power of his might, and put on all the armour of God, that ye may be able to ſtand ſtedfaſt againſt all the aſſaults of Satan*——If we ſubmit our ſelves to God, and his holy Word, no man ſhall be able to hurt us; God will deliver us from all troubles, yea from death alſo, till ſuch time as we covet and deſire to die, as he did *Paul*, &c. *Let us therefore run with patience unto the battel that is ſet before us, and look unto Jeſus the Captain and finiſher of our Faith*, and after his example, for the reward ſake, that is ſet out unto us, patiently to bear the Croſs, and *deſpiſe the ſhame. All that will live godly in Chriſt Jeſus muſt ſuffer perſecution.* Chriſt was no ſooner Baptized, and declared to the World to be the Son of God, but Satan was by and by ready to tempt him: which thing we muſt look for alſo; yea the more we ſhall increaſe our faith and vertuous living, the more ſtrongly will Satan aſſault us, whom we muſt learn after the example of Chriſt, to fight againſt and overcome with the Holy and Sacred Scriptures, &c. and let the faſting of Chriſt, when he was tempted in the Wilderneſs, be an example unto us of our ſober living, not for the ſpace of forty dayes (as the *Papiſts* do fondly fancy of their own brains) but as long as we are in the Wilderneſs of this wretched life, aſſaulted of Satan, who like a *roaring*

Heb. 12. 1. Phil. 1.

Lion, &c. It is the nature and property of the *Devil* alwayes to hurt and do mischief, if God do not forbid. Indeed if God will not permit him, he cannot so much as enter into a *filthy Hog*, &c. Let us, knowing Satans deceits and rankor, walk the more warily, and take unto us *the shield of Faith*, &c. Let us fast and pray continually, &c To fasting and prayer must be joyned mercy to the poor and needy, &c. *Let us go boldly to the seat of grace*, where we shall be sure to find *grace and mercy to help in time of need*.——Wherefore, my dear Brethren, be ye fervent in the Law of God, and jeopard ye your lives, if need shall require, for the testament of the Fathers, and so shall ye receive great honour, and an everlasting name. Remember *Abraham*, was not he found faithful in temptation, and it was reckoned unto him for righteousnes? *Joseph* in time of his trouble kept the Commandment, and was made a Lord of *Ægypt*. *Phineas* was so fervent for the honour of God, that he obtained the Covenant of an everlasting Priesthood. *Joshua* for the fulfilling of the Word of God was made the *Captain of Israel*. *Caleb* bare record before the Congregation, and received an Inheritance. *David* also in his merciful kindnes obtained the Throne of an everlasting Kingdome. *Elias* being zealous and fervent in the Law, was taken up into Heaven. *The three Children* remained stedfast in the Faith, and were delivered out of the fire, and *Daniel* from the mouth of the *Lions*: Thus whoever put their trust in the Lord were not overcome. Fear not ye then the words of ungodly men; for their glory is but dung and wormes: to day they are set up, and to morrow they are gone; they are turned into earth, and their memorial cometh to nought. Wherefore let us take good hearts unto us, *and quit our selves like*

men

men in the Law, &c. Let us not faint, because of affliction, wherewith God trieth all them that are sealed to everlasting life, &c. Seeing we are in *the narrow and strait way, that leadeth unto the most joyful and pleasant City of everlasting life*; let us not stagger, or turn back, being afraid of the perilous way, but follow our *Captain Christ* therein, and be afraid, no not of death it self. Consider also the course of this World, how many for their Master's sake, or a little promotions sake will adventure their lives, as commonly in Wars, and yet is their reward but light and transitory, and ours is unspeakably great and everlasting. They suffer pains to be made Lords on Earth for a short season; how much more ought we to endure, it may be much less pains, to be made Kings in Heaven for evermore?

——Seeing, Brethren, it hath pleased God to set me, and that worthy Minister of Christ, *John Bradford*, your Countryman, in the forefront of this Battel, where (for the time) is most danger, I beseech you all in the bowels of Christ to help us, and all our fellow Souldiers standing in like perilous place, with your Prayers to God for us, that we may quit our selves like men in the Lord, and give some example o boldness and constancy, mingled with patience in the fear of God, that ye and others of our Brethren, through our example, may be encouraged and strengthned to follow us, that ye also may leave an example to your weak Brethren in the world to follow you. *Amen.*——*Brethren the time is short, it remaineth that ye use this world, as though ye used it not; for the fashion of this world passeth away.* See that ye love not the world, nor the things that be in the world; but set your affections on heavenly things, &c. Be meek and long-suffering: serve and edifie one another with

1 Cor. 7.

1 John 2

Col. 3.

the gift that God hath given you: beware of ſtrange Doctrine, &c.——

Auguſt 30. 1555.

*Pag.*238. In his Letter to *Jenkin Crampton*, &c.——Theſe are earneſtly to exhort you, yea and to beſeech you in the tender mercy of Chriſt, that with purpoſe of heart we cleave unto the Lord, and that ye worſhip him in Spirit, in the Goſpel of his Son; for God will not be worſhipped after the commandments and traditions of men, nor yet by any other means appointed, preſcribed and taught us, but by his holy Word: and though all men almoſt defile themſelves with the wicked traditions of men, and ordinances after the World, and not after Chriſt, yet do ye after the enſample of *Daniel*, and his three Companions, &c. Be at a point with your ſelves, that ye will not be defiled with the unclean meats of the Heathen, I mean, the filthineſs of Idolatry, and the very Heatheniſh Ceremonies of the Papiſts, but as the true Worſhippers, ſerve ye God in ſpirit and verity, according to the ſacred Scriptures. Above all things, I wiſh you continually and reverently to ſearch and read the Scriptures, and with the wholſome admonitions of the ſame to teach, exhort, comfort, and edifie one another, now in this time of the great famiſhment of ſouls for want of the food of Gods Word. And doubt not but that the merciful Lord (who hath promiſed to be with us, even to the Worlds end, and when two or three are gathered together in his Name he will be in the midſt of them) will aſſiſt you and teach you the right meaning of the ſacred Scriptures, will keep you from all errours, and lead you into all truth, as he hath promiſed. And though you think your ſelves unable to teach, yet

at the command of Christ, now in the time of famine, seeing the hungry people in the Wilderness far from any Towns, if they be sent away fasting, are sure to faint and perish by the way, employ those five loaves and two fishes that ye have, upon that hungry multitude, although you think it nothing among so many. And he that increased the five loaves and two fishes to feed five thousand men, &c. shall also augment his gifts in you, not only to the edifying of others, but to an exceeding great increase of your own knowledge in God and his holy Word: And fear not your Adversaries; for either according to his accustomed manner, God shall blind their eyes, that they shall not spie you, or get you favour in their sight, or else graciously deliver you out of their hands by one meanes or other. Comfort your selves in all your adversities, and stay your selves in him, who hath promised not to leave you, as fatherless and motherless children, without any comfort, but that he will come unto you, like a most gentle and merciful Lord.——

In another Letter.—— The same grace and peace do I wish unto you, which St. *Paul* wisheth to them, to whom he writ, &c. Grace is taken for the free mercy and favour of God, whereby he saveth us freely without any of our deservings or works of the Law. Peace is taken for the tranquillity of conscience, being perswaded that through the onely merits of Christs death and blood-shedding, there is an attonement and peace made between God and us, so that God will no more impute our sins unto us, nor condemn us.——Be not ashamed of the testimony of our Lord Jesus, nor of us his Prisoners, but suffer ye adversity with the Gospel; for which word we suffer, as evil doers, unto bonds; but the Word of God is not bound with us. There-

Pag. 239.

fore we ſuffer all things for the Elects ſake, that they alſo may obtain the Salvation which is in Chriſt Jeſus with eternal glory.

Wherefore ſtand ye faſt in the Faith, and be not moved from the hope of the Goſpel: ſo ſhall ye make us with joy to ſuffer for your ſakes, and as the Apoſtle ſaith, To fullfil that which is behind of the Paſſions of Chriſt in our fleſh. for his bodies ſake, which is the Congregation. St. *Paul* doth not here mean, that there wanteth any thing in the Paſſion of Chriſt, which may be ſupplied by man; but the words are to be underſtood of the Elect, in whom Chriſt is and ſhall be Perſecuted to the worlds end. The Paſſion of Chriſt then, *i. e.* of his Church, his myſtical Body, ſhall not be perfect till all, whom God hath appointed, hath ſuffered for his ſake. ——On our parts nothing can be greater conſolation and inward joy to us in our Adverſity, than to hear of your Faith and Love, and that ye have a good remembrance of us alwayes, praying for us as we do for you. *Now are we alive, if ye ſtand ſtedfaſt in the Lord.* Good Shepherds do alwayes count the welfare and proſperous eſtate of Chriſts Flock to be their own. While it goeth well with the Congregation, it goeth well with them alſo, in whatever affliction they be: but when they ſee the Church in peril, then are they weary of their own lives, and can have no reſt nor joy. *Who is weak, and I am not weak? who is offended, and I do not burn?* But this affection is not in them that ſeek their own lucre and glory.——God is wont for the moſt part to warn his Elect what trouble ſhall happen to them for his ſake, not to frighten them thereby, but rather to prepare their minds againſt the boiſterous ſtorms of Perſecution.——

In

In his Letter to *Robert Langley*.——I thank you for visiting me a Prisoner for Christ, and unacquainted with to your cost, and for your promise, that if I did want any thing necessary to this life, you with some others would help me; and rejoyce greatly in the Lord, who stirs up the hearts of others to be careful for me in this my great necessity. I thank God as yet I do want nothing, and intend to be as little chargeable to others as I can; yet if I want, I will be bold with you and others to send for your help, desiring you in the mean while to pray for me and all others in the bonds of Christ, that God would perform the thing which he hath begun in us, that we may confess Jesus Christ with boldness, and fight the good Fight of Faith. Pag. 240

In another Letter.——These are to certifie you, that I greatly rejoyce in the Lord, for that my sweet Saviour Christ doth stir up the minds, not onely of my familiar friends in times past but of sundry heretofore to me unknown to help me, sending me not onely necessaries for this life, but comfortable Letters, encouraging me and exhorting me to *continue grounded and stablished in the Faith*, &c. I call daily upon God, in whom is all my trust, and without whom I can do nothing, that he would perfect what he hath begun, being assured he will so do, forasmuch as he hath *given me, not onely to believe, but to suffer for his sake*. The Lord strengthen me with his Holy Spirit, that I may be one of the number of those Blessed, which *enduring to the end shall be saved*.——My trust in the Lord is, that this my business *shall happen to the furtherance of the Gospel*. ——God will to your consolation gloriously deliver by one means or other his Oppressed. Onely tarry ye the Lords leisure, and wait still for the Lord. He tarrieth not, that will come; look for

him

him therefore and faint not, and he will never fail you.

Marshall.

Ward, *pag.* I was from eternity (said *Christopher Marshall* of *Antwerp*) a sheep destined to the slaughter, and now I go to the Shambles. Gold must be tried in the fire.

Massey.

Fuller's *Englands Worthies* in *Hunt-shire.* pag. I must needs here mention an Infant without a Christian Name, and not capable of speaking, because its death still speaks aloud. This Infant was the child of *Perotine Massey*, the Wife of a Minister of Gods Word, for fear fled out of the *Island* of *Guernsey*. She with her Mother and Sister were burnt for absence from Church. The Babe properly was never born, but by the force of the flame burst out of his Mothers Belly alive; and yet by the command of the *Bailiffe* (supreame Officer in the then absence of the Governour) cast again into the fire, and therein consumed to ashes. It seems this *bloody Bailiffe* was minded like the *cruel Tyrant* commanding, *Canis pessimi ne catulum esse relinquendum*, though this indeed was no dog, but a Lamb, and that of the first minute, and therefore too young by the *Levitical Law to be sacrificed*. Here was a spectacle without precedent, a cruelty built three generations high, that Grandmother, Mother, and Grandchild, should all suffer in the same flame.

Maximinus.

Ward, *pag.* 140. We are ready (said *Maximinus* and *Jubentius*) to lay off the last garment, the flesh.

Melanthon.

Clarks *first Volume of Lives, pag.* 562. I tremble to think (said *Philip Melanthon*) with what blind devotion I went to Images, whilst I was a *Papist*.

When

When *Luther* began to oppose the *Pope*, he was sent for by *Prince Frederick*, *Duke* of *Saxony*, to *Wittenberg* to teach the *Greek* Tongue, and yet then he was but two and twenty years old *An.* 1518.

When he was first converted, he thought it impossible for his Hearers to withstand the evidence of the Truth, in the Ministry of the Gospel; but after he had been a Preacher a while, he complained, *That old* Adam *was too hard for young* Melancthon. *Pag.* 571.

In the year 1519, he went with *Luther* to *Lipsich*, where he disputed with *Eccius*. *Pag.* 593, 564.

In this Disputation *Eccius* brought a very subtile Argument, which he being not able suddenly to answer, said, I will answer you to morrow. *Eccius* replying, That is little for your credit, if you cannot answer it presently. Sir (said he) *I seek not mine own glory in this business, but the Truth.* To morrow God willing you shall hear further.

In the year 1521, when the Divines in *Paris* had condemned *Luther*'s Doctrine and Books, he wrote an *Apology* for him against their furious Decree. *See* Luthers *Works*, Tom. 2. fol. 427.

In his Epistle to the Reader.——See Christian Reader, what Monsters in Divinity *Europe* hath bred. The last year the *Sopisters* of *Colen* and *Louain* condemned the Gospel by some naked Propositions, confirmed neither by Scripture nor reason. *Madder* than they are they, whoever they be, who have at *Paris* condemned *Luther*.——There is no cause to wonder that they are no more favourable to *Luther*. Alas! they were not more favourable to their own great *Gerson*, when the *Schools* at *Paris* were more wholesome.——It concerns us to consider what is decreed, not who have decreed it. The Apostle will not have us give place, no not to *Pag.* 428.

An-

Angels, corrupting the Gospel.——Farewel to the Name of our Masters, farewel to the Name of *Parisians*, unless in their own Schools. *In the Christian Commonwealth nothing prevails but the Voice of Christ, which whosoever hears not is not Christs.*—They say that *Luther* ought rather to be overcome by *fire*, than by *reason*. —— They accuse *Luther* of Heresie, not because he dissents from Universities, Fathers, Councils; not because he dissents from the Scripture, and the Opinions of Universities, Fathers, Councils, they call the first Principles of Faith.

——But it will be said *Luther* doth dissent from the Scripture, because he dissents from the Expositions of Scripture, which from Fathers, Councils, and Schools, have hitherto been received. This is (as I perceive) the Hinge of the Controversie. Here I ask this Question of our Masters, Whether the Scriptures be so delivered, that their meaning cannot certainly be collected without the Exposition of Councils, Fathers, and Schools? If you deny that the meaning of the Scripture cannot certainly be concluded without their *glosses*, I cannot see why the Scriptures were delivered, or why the Apostles invite us to the study of the Scriptures?—If you grant it, certainly the Scripture ought to be preferred, not onely before the Schools and *Fathers*, but before *Councils* determining otherwise. May not then *Luther* oppose unto *Councils*, *Fathers*, *Schools*, the certain sense and meaning of Scripture? But we will not yield so much, that *Luther* opposeth the Fathers and Councils. ——

Clark. *pag* 564. 565. When the Wars for Religion brake out in *Germany*, he foresaw in a Dream the Captivity of the *Elector of* Saxony, *and the Lantgrave of Hess* fifteen dayes before they were taken.

When the Plague broke out in *Wittenberg*, and the

the Univerſity was removed, he ſaid, He feared not that Plague, but a far worſe Plague, which threatned the ruine of the Commonwealth.

In the year, 1534, in his Letter to *Camerarius* he gives this reaſon why he refuſed King *Henry*'s offers if he would come into *England*.——Perhaps (ſaith he) many things are reported amongſt you concerning *England*, that it lyeth open now for the Religion of the purer Doctrine; but I have intelligence from a good hand, that the King hath no great care of the Affairs of the Church, onely this Good comes of his rejecting the *Popes* Authority, that for the preſent no cruelty is uſed towards thoſe that are deſirous of better Doctrine.

When he went to *Hagenaw* to meet the *Proteſtant Divines* there, foreſeeing, that he ſhould fall into a mortal Diſeaſe, he made his Will, and left it with *Cruciger*, ſaying,

Viximus in Synodis, & jam moriemur in illis.

In Engliſh thus;

Imploy'd in Synods, living, oft was I,
Now in a Synod I am like to die.

He was often threatned with Baniſhment out of *Germany*, of which he writes thus, I have through Gods mercy been here theſe fourty years, and yet I could never ſay, or be ſure, that I ſhould remain here one week to an end. *Pag.* 569

Seven dayes before he dyed, many perſons worthy of credit, betwixt nine and ten of the Clock at night ſaw in the Clouds over the Tower of *Wittenberg* five rods bound together, after which two vaniſhing, the other three appeared ſevered in divers *Pag.* 566.

pla-

places. the branches of the rods turning towards the *North*, the handles towards the *South*. When the *Prodigy* was told *Melanchon*, he said, Herein Gods Fatherly Punishments are not swords, but rods, which Parents use to correct their children withal: and I fear a dearth.

*Pag.*567. When the Pastors of the Church visited him in his sickness, he said unto them, By the goodness of God I have no domestical grief to disquiet me, &c. but publick matters affect me, especially the troubles of the Church in this evil and *sophistical* age. But through Gods goodness our Doctrine is sufficiently explained and confirmed.

*Pag.*568. When he heard by Letters of the Persecution of some Godly men in *France*, he said, That this bodily disease was not comparable to the grief of the mind for his godly Friends, and for the miseries of the Church.——Yet my hopes are very great, for the Doctrine of our Church is explained. If God be

*Pag.*570. for us, who can be against us? I desire (said he) to depart for two causes. (1) That I may have the much desired sight of Jesus Christ, and the Church Triumphant. (2) That I may be delivered from the cruel and implacable discords of Divines.

Meyere.

Fox *Mart. Vol.* 2. *cent.* p. Mr. *Giles Meyere* of *Flanders*, after he was converted, sought all means how to employ his Talent. He was not only careful to Preach to his Charge, *but he went from house to house, comforting and exhorting every one, as occasion served, out of the Word of God, labouring above all with them to beware of the abominable Superstitions of the Papacy.*

When he was imprisoned 1567, in a deep dark hole, he bore his affliction patiently, but so *praised God for esteeming him worthy to suffer for his sake, and so*

ſo comforted them that came to viſit him, that they could not leave him without tears.

In the midſt of the Faggots (though he was gagged) he was heard diſtinctly and plainly to ſay, *Father into thy hands I commend my Spirit.*

Mill.

Mr. *Walter Mill* being brought before the *Biſhops* of *Scotland* to anſwer to *Articles* againſt him, and placed in a Pulpit before them, he prayed ſo long, that one of the *Biſhops Prieſts* called out to him ſaying, Sir *Walter Mill* ariſe, and anſwer to the *Articles*, for you hold my Lord here overlong. When he had ended his Prayer, he anſwered, *We ought to obey God rather than men. I ſerve one more mighty, even the Omnipotent Lord. And whereas you called me Sir* Walter, *call me* Walter, *and not Sir* Walter, *I have been overlong one of the Popes Knights.* Fox, *Vol.* 2. *Pag.* 625.

Being threatned with the Sentence of Death, if he would not recant, he ſaid, I know I muſt die once; and therefore as *Chriſt* ſaid to *Judas*, *What thou doeſt do it quickly: ſo ſay I to you. Ye ſhall know that I will not recant the Truth; for I am corn, I am no chaffe; I will not be blown away with the wind, nor burſt with the flail, I will abide both.*

Being bid to paſs to the Stake, he ſaid, Nay, but if thou wilt put me up with thy hand, thou ſhalt ſee me paſs up gladly; for by the Law of God I am forbidden to lay hand upon my ſelf. Being put, he aſcended gladly, ſaying, *I will go up unto the altar of God.* *Pag.* 626.

After he had prayed, he ſpake thus to the people; Dear Friends, the cauſe why I ſuffer this day is not for any crime laid to my Charge (albeit I am a miſerable ſinner before God) *but onely for the defence of the Faith of Jeſus Chriſt, ſet forth in the Old and New Teſtament to us*; for which (as the faithful

Mar-

Martyrs have offered themselves gladly before, being assured (after the death of their bodies) of eternal felicity. So this day I praise God that he hath called me of his mercy among the rest of his servants to seal up his Truth with my life, which I have received it of him, so willingly I offer it to his glory. Therefore as you will escape the eternal death, *be no more seduced with the lies of Priests, Bishops, &c. and the rest of the Sect of Antichrist, but depend only on Jesus Christ, and his mercy, that ye may be delivered from condemnation.*

Being in the fire, he said, Lord have mercy upon me, pray people while there is time. He was burnt *An.* 1558, and by his death gave the very first blow to Popery; for by his death the people of all Ranks and Conditions were so moved, that they made open Profession of the Truth, without any more dallying, and upon this occasion a Covenant was presently entred in, to defend one another against the *Tyranny of the Bishops.* So that he was the last that died for Religion of that time in that Kingdome.

See the Ecclesiastical History of Scotland, Prast. pag. penult.

His Epitaph.

Non nostra impietas, aut atræ crimina vitæ
Armarunt hostes in mea fata meos:
Sola fidei Christi sacrity signata libellis,
Quæ vitæ causa est, est mihi causa necis.

In English thus;

Not any sin committed here by me
Against me arm'd my bloody enemy:
The Scripture Faith, of life the only cause,
Did cause my death, and not against all Laws.

Monorius.

Claudius Monorius, being cavilled at by the Friers for eating a Break-fast before his Execution, said, This I do that the flesh may answer the readiness of the Spirit.

Moral.

Let us not, my Brethren, (said *John Moral*, an outlandish Martyr) fear the Prisons; seeing they are *Christs Schools* and *Colledges*, wherein *Gods children* learn their *Fathers* Lessons: There we find him true in his Promises: There he manifests himself incomparably to his Children. *See the Mirrour of Martyrs, pag. 63.*

Our Prisons are Schools of Defence, where we learn how to ward off all the blows, that the world, flesh, or Devil would foyl us with; all which we learn of our Captain Christ. Here we are quit of the vain allurements of the world: Here we are freed of the fear of meeting idols in the streets: Here we may without check call upon God, and sing Psalmes unto him. Therefore let us not refuse to hear Sermons for fear of going to Prison.

N.

Newman.

John Newman in his written Answer to *Suffragon Thornton.*——It may please you to understand that good Ministers all the time of King *Edward*'s Reign taught us diligently, perswading us by the Allegations of Gods Word, that there was no Transubstantiation, nor corporal Presence in the *Sacrament*: their Doctrine was not believed of us suddenly, but by their continual Preaching, and also by our continual Prayer unto God, that we might never be deceived, but if it were true, that he would incline our hearts unto it; and if it were not true, that we might never believe it. We weighed, *That they laboured with Gods Word*, &c.——Wherefore *Fox, Vol. 3. pag. 390, 391.*

until such time as our consciences are otherwise taught and instructed by Gods Word, we cannot with safeguard of our consciences take it, as many suppose at this time. And we trust in God, that the *Queens Highness*, and her most Honourable Council, will not in a matter of Faith use compulsion or violence; *because Faith is the gift of God, and cometh not of man, or of mans Laws, nor at such time as men require it, but at such time as God giveth it.*

Fox. 392. Being asked, whether he would stand to what he had said; I must needs stand to it (said he) till I be perswaded by a further truth. It being replied, Nay, you will not be perswaded, but stand to your own Opinion: Nay (said he) I stand not to mine own Opinion, God I take to witness, but only to the *Scriptures of God*; and I take God to witness, that I do nothing of Presumption, but that what I do, is only my Conscience; and if there be a further truth then I see, except it appear a truth to me, I cannot receive it as a truth. And seeing Faith is the gift of God, and cometh not of man; for it is not you that can give me Faith, nor no man else; therefore I trust ye will bear the more with me, seeing it must be wrought by God; and when it shall please God to open a further truth to me, I shall receive it with all my heart.

Hab. 2. *Heb.* 10. In his Confession of his Faith.——The Lord is the Protector of my life. *The just shall live by Faith*, and if he withdraw himself, my soul shall have no

Pag. 393. pleasure in him.——Thus have I declared my Faith briefly, which were no Faith, if I were in doubt of it. This Faith I desire God to increase in me. Praise God for his gifts.

Nicaise.

Fox, *Vol.* 3. *cont. p.* 33. *Nicaise* a *Say-maker* in *Tournay* for refusing to live according to the Customes of the *Romish Church*

Church, and to observe the traditions invented by her, &c. being condemned, and having heard the Sentence, as he rose up, (he said) *Now praised be God.*

As he was led to Execution, seeing a great multitude of people, he lifted up his voice, and said, *O ye men of* Tournay, open your eyes, *awake ye that sleep, and stand up from the dead, and Christ shall give ye light.*

As he joyfully ascended up the Scaffold, he said, *Lord, they have hated me without a cause.*

As he was fastning to the Stake, he said, Eternal Father, have pity and compassion upon me, according as thou hast promised to all, that ask the same of thee in thy Sons Name.

Noyes.

When *John Noyes* was asked by his Brother in Law if he did fear Death, when the *Bishop* gave judgment against him, he answered, He thanked God he feared death no more at that time than himself, or any other did being at liberty. Fox, *Vol.* 3. *pag.* 841.

Being bound to the Stake, he said, *Fear not them that can kill the body, but fear him that can kill both body and soul, and cast it into everlasting fire.*

When he saw his Sister weeping and making moan for him, he bade her, *Weep not for him, but weep for her sins.*

When a Faggot was set against him *he took it, and kissed it, and said, Blessed be the time that ever I was born to come to this.*

He said also, Good people bear witness that I do believe to be saved by the merits and passion of Jesus Christ, and not by my own deeds.

When the fire was kindled and burned about him, he said, Lord have mercy upon me, Christ have mercy upon me, *Son of* David *have mercy upon me.*

In his Letter to his Wife out of Prison.——You desired me to send you some tokens to remember me, I therefore send you these Scriptures even for a remembrance. St. Peter saith, *Dearly beloved, be not troubled with this heat, that is now come among you to try you, as though some strange thing had happened unto you, but rejoyce in as much as ye are partakers of Christs sufferings, that when his glory appeareth, ye may be merry and glad. If ye be railed on for the Name of Christ, happy are ye, for the Spirit of glory and the Spirit of God resteth on you.——See that none of you suffer as a Murtherer, &c. but if any suffer as a Christian, let him not be ashamed, but glorifie God in this behalf: for the time is come that judgment must begin at the House of God: If it first begin at us, what shall the end of them be, that believe not the Gospel of God? Wherefore let them that suffer according to the will of God, commit their souls to him in well doing.* St. Paul 2. *Tim.* 3. saith, *All that will live godly in Christ Jesus must suffer persecution.* St. John saith, *See that ye love not the world, nor the things of the world: If any man love the world, the love of the Father is not in him: for all that is in the world, as the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world, which vanisheth away and the lust thereof, but he that fulfilleth the will of God abideth for* 2 Cor. 4. *ever.*——St. Paul saith, *What fellowship hath righteousness with unrighteousness? what company hath light with darkness? or what part hath the Believer with the Infidel? &c. Wherefore come out from among them, and separate your selves now (saith the Lord) and touch no unclean thing, so will I receive you, and will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty.*——So farewell Wife and Children, and leave worldly care and see that ye be diligent to pray. *Take no thought* (saith

(which Christ) saying what ye shall eat, or what ye shall drink, or wherewith shall we be clothed? (after all these things do the Gentiles seek) for your heavenly Father knoweth that you have need of all these things: but seek ye first the Kingdom of God and the righteousness thereof, and all these things shall be ministred to you. — Matt. 6.

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Oecolampadius.

He fell sick in the year 1531. and of his age 49, about the same time that *Zwinglius* was unhappily slain. His grief for his death much increased his sickness. He foretold his own death: was very desirous to enjoy the heavenly Light. *See his Life in* Melch. Odam. *pag.* 55. 56

Sending for the Ministers of the *Gospel* to him, he spake to them thus: O my Brethren, you see what is done: *The Lord is come, he is, he is now calling us away. — What shall I say unto you, the Servants of the Lord, whom the love of God your Master, the same study and doctrine have most intimately united, now that I am to take my leave of you?* Salvation, hopes of Heaven, Truth, Light for our feet is procured by Christ for us: It becomes us to cast away all *slothfulness*, all *fear of life and death*, &c. My Brethren, this only remains, *That we who have for some time walked in the ways of Christ, continue constant and faithful followers of him therein, persevering in purity of doctrine and holiness of life.* Other things leave Christ the Lord, who is able and willing to look after his own concernments, will take care of. He will defend his own Church. Go to then, O my Brethren, so let your light shine forth, that God the Father may be glorified in us, and the Name of Christ be made illustrious and conspicuous by the light of your life. Continue to love one another unfeignedly. Lead your whole life as in the light,

as under the eye of God. In vain do we press to holiness, if our words be without deeds: there is need of the Light of Life, and the Heavenly Spirit, if we will confound Satan, and convert this World unto Christ the Lord. O my Brethren, What a cloud is there arising? what a storm a coming? what a defection is [illegible]nd? But it becomes you to stand fast. The Lo[illegible] who is careful of his own affairs, will be present with you.——*For my self, I pass not the horrible aspersion of corrupting the Truth, that is cast upon me. I am just now going before the Tribunal of Christ, and that (through grace) with a clear conscience. There it will appear, that I have not seduced the Church*——

The night before he died, when a very dear Friend returned to him, *Oecolampadius* asked him, What news he had brought? His Friend answering, None. I will tell you some then (said *Oecolampadius*) I shall presently be with my Lord Christ.

Ward, *pag.* 152.

A while after being asked, Whether the light offended him? *He putting his hand to his heart, said, Here is abundance of light. Here is light enough.*

Ogner, or *Ogvier*.

Ward. *pag.* 153. 154.

Robert Ognier's Son said to his Father and Mother at the Stake with him, *Behold millions of Angels about us, and the Heavens opened to receive us.*

To a *Frier* that railed: *Thy cursings are blessings.*

To a *Nobleman* that offered him life and promotion; *Do you think me such a fool, that I should change eternal things for temporary?*

And to the people; We suffer as *Christians*, not as *Thieves* or *Murtherers*.

Fox, *Vol.* 3. *cont. pag.* 2

When the *Provost* of *Lile* had seized on *Robert Ogvier*, his Wife, and his two Sons, *Baudicon*, and *Martin*, as they were conveyed along through the streets of the City, *Baudicon* with a loud voice said,

O Lord, assist us by thy grace, not onely to be Prisoners for thy Name, but to confess thy holy Truth in all purity before men, so far as to seal the same with our bloods for the edification of thy poor Church.

When they were brought before the *Magistrates*, they said unto *Robert Ogvier*, &c. It is told us that *you never come to Mass, yea and also dissuade others from coming thereto, and that you maintain Conventicles in your Houses.* He answered, Whereas you lay to my charge that I go not to *Mass*, I refuse so to do indeed, because the death and precious blood of the Son of God, and his sacrifice is utterly abolished there, & trodden under foot, for Christ *by one sacrifice hath perfected for ever them that are sanctified.* Heb. 10. 14. The *Mass* is the meer invention of men, and you know what Christ saith, *In vain do they worship me, teaching for Doctrines the Commandments of men.* Mat. 15. 9. As for the *second* Accusation, *I cannot nor will deny, but there have met together in my House honest people fearing God, for the advancement of Gods glory, and the good of many, and not to wrong any.* I knew indeed the *Emperour* had forbid it: but *what then?* I knew also that *Christ in his Gospel hath commanded it*: Where *two or three are gathered together in my Name, there* (saith he) *am I in the midst of them.* Mat. 18. 20. Thus you see I could not well *obey* the *Emperour*, but I must *disobey Christ*. In this case then I choose rather to obey my God, than man.

When one of the Magistrates demanded what they did, when they met together? *Baudicon* the eldest Son of *Robert Ogvier* answered, If it please you my *Masters* to give me leave, I will open the business at large to you. Leave being granted, he lifting up his eyes to Heaven, began thus; When we meet together in the Name of our Lord Jesus

Christ to hear the Word of God, we first of all prostrate upon our knees before God, and in the humility of our spirits, do make a confession of our sins before his *Divine Majesty*: Then we pray, that the Word of God may be rightly divided, and purely Preached: we also pray for our *Soveraign Lord the Emperour*, and for all his honourable *Councellors*, that the *Commonwealth* may be peaceably governed to the glory of God; yea we forget not you, whom we acknowledge our Superiours, intreating our good God for you, and for this whole *City*, that you may maintain it in tranquillity. Thus I have summarily related what we do. Think you now, whether we have offended highly in this matter of our assembling.

When *Robert* and *Baudicon* were condemned, they praised God for the Sentence: and when they were returned to Prison, after Sentence was past, they rejoyced that the Lord did them that honour to enroll them in the number of his *Martyrs*.

Robert being told by a seducing *Frier*, that if he would give ear to him, he would warrant him he should do well: Poor man (said he) how dare thou attribute that unto thy self, which belongs to the eternal God, and so rob him of his honour? For it seems by thy speech, that if I will hearken *Pag. 3.* to thee, thou wilt become my Saviour. Nay, and I have one only Saviour Jesus Christ, who by and by will deliver me from this present evil world. *Mat. 17.* have one *Doctor*, whom the *heavenly Father* hath *5.* *commanded me to hear*; and I purpose to hearken to none other.

Another *Frier* exhorting him to have pity of his soul which Christ had redeemed: Thou willest me (said the good old man) to pity mine own soul. Dost thou not see what pity I have on it, who for-

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the Merits of Christ I willingly abandon this body of mine to the fire, hoping to day to be with him in Paradise. I have put all my confidence in God, and my hope wholly is fixt on the merits of Christs Death and Passion: he will direct me the right way unto his Kingdom. I believe whatsoever the holy *Prophets* and *Apostles* have written, and in that Faith will I live and die.

Bandicon said, Let my Father alone and trouble him not, thus, he is an old man, and hath an infirm body, hinder him not I pray you from receiving the Crown of *Martyrdom*.

One telling *Bandicon*, That he would sell all he was worth to buy Fagots to burn him, and that he found too much favour; He answered, The Lord shew you more mercy.

One of the *Friers* having fastned a Crucifix between the old mans hands, when *Bandicon* espied it he said, Alas! Father, what do you now? will you play the *Idolater* even at the last hour? and then pulling the *Idol* out of his hands, threw it away, saying, What cause hath the people to be offended with me, for not receiving of a Jesus Christ of wood? We bear upon our hearts the Cross of Christ, the Son of the everliving God, feeling his Word written thereon in letters of Gold.

Bandicon beginning to sing on the Scaffold the Sixteenth *Psalm*, a *Frier* cried out, Do ye hear my Masters, what wicked errours these Heretickes sing to beguile the people withal: whereupon *Bandicon* replyed, Thou simple *Idiot*, callest thou the *Psalmes* of David *the Prophet*, Errours? But no marvel; for thus you are wont to blaspheme against the Spirit of God.

Then turning his eye to his Father, who was about to be chained to the Stake, he said, Be of good courage,

courage, Father, the worſt will be paſt by and by.

The old man complaining of the blow, which the *Executioner* gave him on the foot, as he was faſtning to the Poſt, a *Friar* ſaid, Ah theſe *Hereticks* they would be counted *Martyrs* forſooth, but if they be but touched a little, they cry out as if they were killed: Whereupon *Boudicca* ſaid, Think you then that we fear the *Tormentors*? No ſuch matter; for had we feared the ſame, we had never expoſed our bodies to this ſo ſhameful and painful a kind of Death.

Then he often reiterated thoſe ſhort breathings: O God, Father everlaſting, accept the ſacrifice of our dies, for thy well beloved Son Jeſus Chriſt his ſake. With his Eyes fixed on Heaven, he ſaid to his Father, *Behold for I ſee the Heavens open, and millions of Angels ready preſt to receive us, rejoicing to ſee us thus witneſſing the Truth in the view of the world. Father let us be glad and rejoyce; for the joys of Heaven are ſet open to us.*

When the fire was kindled he often repeated this in his Fathers ear, Faint not, Father, nor be afraid; yet a very little while, and we ſhall enter into the *Heavenly Manſions.*

The laſt words they were heard to pronounce, were, *Jeſus Chriſt, thou Son of God, into thy hands we commend our ſpirits.*

Pag. 4. *Jane* the Wife of *Robert*, whilſt in Priſon, (ſeparated from her Son *Martin*) was drawn away by a *Monk* and prevailed with to let go her firſt faith; and having promiſed to draw her Son *Martin* from his errours, he was ſuffered to come to her: which when he underſtood, *O Mother* (*ſaid he*) *what have you done? Have you denied him, who hath redeemed you? Alas! What evil hath he done you, that you ſhould requite him with this ſo great an injury and diſ-*

honour

heaven? *Now I am plunged into that woe, which I have most feared. Ah good God! that I should live to see this. This pierceth me to the very heart.* His Mother hearing this, and seeing his tears, she with tears cryed out, O Father of mercies, be merciful to me miserable sinner, and cover my transgression under the righteousness of thy blessed Son. Lord, enable me with strength from above to stand to my first Confession, and make me to abide stedfast therein, even to my last breath.

When they that had seduced her came to her again, with detestation she said, *Avoid Satan, get thee behind me:* from henceforth thou hast neither part nor portion in me. I will by the help of God stand to my first Confession; *And if I may not sign it with ink, I will seal it with my blood.*

When *Jane* and *Martin* heard the Sentence past, returning to Prison they said, *Now blessed be our God, who causeth us thus to triumph over our Enemies. This is the wished hour. Our gladsome day is come.*

Let us not then (said *Martin*) forget to be thankful for the honour he doth us in conforming us to the image of his Son. Let us remember those that have traced this death before us; for this is *the high way to the Kingdom of Heaven.* Let us then, good Mother, *go on boldly out of the Camp with the Son of God, bearing his reproach with all his holy Martyrs; for so we shall find passage into the glorious Kingdom of the everliving God.*

Some of the Company not brooking these words, said, We see now thou *Heretick*, that thou art wholly possest body and soul with a Devil, as was thy Father and Brother, who are both in Hell. *Martin* replyed, *Sirs*, as for your railings and cursings our God will this day turn them into blessings in the sight of all his holy Angels.

A certain *Temporizer* endeavouring to flatter *Martin* by the *consideration* of the multitude that believed not as he did; his Mother said, Sir, Christ Jesus our Lord saith, *That is the wide gate and broad way that leadeth to destruction, and therefore many go in thereat: but the gate is narrow that leadeth to life, and few there be that find it.* *Do ye then doubt whether we be in the strait way, or no, when we behold our sufferings?* Would you have a better sign than this to know whether we are in the right way? Compare our Doctrine with that of your *Priests* and *Monks*. We for our part are determined to have but *one Christ, and him Crucified*: We only embrace the *Scriptures* of the *Old* and *New Testament*. Are we deceived in believing that which the holy *Prophets and Apostles have taught*?

Mat. 7. 12.

Martin being asked, Whether he thought himself wiser than so many learned *Doctors*? answered, I pray you Sir doth not Christ our Lord tell us, *That his Father hath hid the secrets of his Kingdom from the wise and prudent, and revealed them to Babes? And doth not the Lord oftentimes catch the wise in their own craftiness?*

Mat. 11. 25. Job. 5. 13.

Then came into the Prison to *Martin* two men of great *Authority*, and perswading him to recant, promised him great matters, *&c.* *Martin* gave them this answer, Sirs, you present before me many *temporal commodities*: but alas! do you think me so simple, as to forsake an *Eternal Kingdom*, for enjoying a *short transitory life*? No Sirs, it is too late to speak to me now of *worldly commodities*. Speak of those *spiritual ones*, *which God hath prepared for me to day in his Kingdome*. I purpose not to hearken after any other. Onely let me have one hours respite to my self, to give my self to Prayer.

After-

Afterwards *Martin* declared the effect of this combate to certain Brethren in Prison, saying, *Now we lift up our heads, Brethren, the brunt is over; the I hope is their last assault. Forget not I pray you the holy Doctrine of the Gospel*, nor those good Lessons, which you have learned from our Brother (probably he meant Mr. *Guy de Brez*, of whom before in letter *B.*) Manifest it now to all, that you have received them not onely into your ears, but also into your hearts. Follow me. We lead you the way. *Fear not, God will never leave you, nor forsake you.*

Anne having ascended the Scaffold, cried out to *Martin*, Come up, come up my Son.

As *Martin* was speaking to the people, she said, Speak out, *Martin*, that it may appear to all, that we are not *Heretick*s.

She being bound to the Stake, said, We are *Christians, and that which we now suffer, is not for murther, or theft, but because we will believe no more than the Word of God teacheth us.*

Both rejoyced, that they were counted worthy to suffer for the same.

When the fire was kindled, with lifting up their hands to Heaven in an holy accord, they said, *Lord Jesus into thy hands we commend our spirits.*

Oldcastle.

Sir *John Oldcastle*, Lord *Cobham*; was of great Fox, *Vol.* 3. *pag.* 727.
birth, and in great favour with King *Henry* the fifth, so as Arch Bishop *Arundel* durst not meddle with him, till he knew the *King*s mind. The *King* when he heard the *Priest*s Accusations, promised to deal with him himself, which accordingly he did in private, admonishing him to submit himself to the Mother, the holy *Church*, and as an obedient Child to acknowledge himself culpable. *The Christi-*

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an Knight thus answering the King. Most worthy Prince I am always prompt and ready to obey, forasmuch as I know you a Christian King, and the appointed Minister of God, bearing the Sword to the punishment of evil doers, and for safeguard of them that be vertuous. Unto you (next my Eternal God) owe I my whole obedience, and submit thereunto (as I have done ever) all that I have, either of Fortunes or Nature, ready at all times to fulfil whatsoever ye shall in the Lord command me. But as touching the *Pope* and his Spirituality, I owe them neither suit nor service; forasmuch as I know him by the Scripture to be the great *Antichrist*, *the Son of Perdition*, the open Adversary of God, and the abomination standing in the holy Place.

When he was by a wile cited to appear before the *Arch Bishop*, &c. he told the Messenger (though he affirmed to him that it was *the Kings pleasure* he should obey that citation of the *Sumner*) that he would in no case consent to those most devilish practises of the *Priests*.

Upon his non-appearance, the *Arch Bishop* judged him *contumacious*, and afterwards *excommu-*
Pag. 728. *nicated him*, &c. This constant Servant of the Lord perceiving himself compassed on every side with deadly dangers, wrot a Christian Confession of his Faith, and signed and sealed it with his own hand, which was a brief Expofition of the Common Sum of the Churches Faith, called the Apostles *Creed*. In the close thereof—I believe the Universal Law of God to be most true and perfect, and they which do not follow it in their faith and works (at one time or another) can never be saved: whereas he that seeketh it in faith, accepteth it, learneth it, delighteth therein, and performeth it in love, shall tast for it the felicity of everlasting innocency. This is my faith also, that God will

no more of a Christian Believer in this life, but only to obey the Precepts of that most blessed Law. If any *Prelates* of the Church require more, or any other kind of obedience, he contemneth *Christ*, exalting himself above God, and so becomes an open Antichrist.

All the Premises I believe particularly, and generally all that God hath left in his holy Scripture, that I should believe.

This Confession he delivered to the King, desiring him that it might be examined by the most godly, wise, and learned men of his *Realm*, and if it be found in all points agreeable to the Verity, that he might be holden for a true Christian; if it be proved otherwise, let it be condemned, provided that he be taught a better Belief by the Word of God. But the King would not receive it, but commanded it to be delivered to his Judges.

Being threatned by *Arch Bishop Arundel*, that he should be proclaimed an *Heretick*: He said, *Do as you will think best, for I am at a point, I shall stand to my Bill to the death.* Pag. 729.

The *Arch Bishop* telling him, That all *Christians* should follow the Determinations of the *holy Church*: he said, That he would gladly believe and observe whatsoever the *holy Church of Christs institution had determined*, or whatsoever God had willed him either to believe or do; but that the *Pope of Rome* with his *Cardinals*, *Arch Bishops*, *Bishops*, &c. had lawful power to determine such matters as stood not thoroughly with his Word, he would not affirm. Pag. 730.

When the *Arch Bishop* sent him their Determination concerning the *Sacrament of the Altar*, &c. he saw that God had given them over for their unbeliefs sake, into most deep errours and blindness

of

of mind, and that their utmoſt malice was purpoſed againſt him, however he ſhould anſwer, and therefore he put his life into the hands of God, deſiring his only Spirit to aſſiſt him in his next Anſwer.

A this ſecond Appearance the *Arch-Biſhop* offering to abſolve him from the *Curſe* that was againſt him; He with a cheerful countenance ſaid, God hath ſaid by his holy Prophet, *Maledicam benedictionibus veſtris*, i. e. *I ſhall curſe where you do bleſs*: and further ſaid, I will not deſire your Abſolution; for I never treſpaſſed againſt you. And with that he kneeled down on the pavement, holding up his
*Pag.*731. hands towards Heaven, and ſaid, I ſhrive me here unto thee, my Eternal Living God, that in my fraile youth I offended thee, O Lord, moſt grievouſly in pride, wrath, and gluttony, in covetouſneſs and in lechery. Many men have I hurt in mine anger & Good Lord I ask thee mercy.

And therewith weepingly ſtood up again, and ſaid with a mighty voice; Lo, good people, lo, for the breaking of Gods Law, and his great Commandements, they never yet Curſed me; but for their own *Laws and Traditions* moſt cruelly do they handle both me and other men; and therefore both they and their Laws by the promiſe of God ſhall utterly be deſtroyed.

Being asked, if he believed not in the determinations of the Church? No forſooth (ſaid he) for it is no God.

*Pag.*732. Being taxed to be one of *Wickcliff's Scholars*: As for the vertuous man *Wickliffe* (ſaid he) I ſpeak it before God and man, that before I knew that deſpiſed Doctrine of his, I never abſtained from ſin; but ſince I learned therein to fear my Lord God, it hath otherwiſe, I truſt, been with me. So much

grace

grace I could never find in all your glorious instructions.

He said further, Your Fathers the old Pharisees Ascribed *Christs Miracles to Belzebub, and his Doctrine to the Devil, and you as their natural children have still the self-same judgment concerning his faithful Followers.* They that rebuke your vicious living must needs be *Hereticks*, and that must your *Doctors* prove, when you have no Scripture to do it. Since the venom of *Judas* was shed into the *Church*, ye never followed *Christ*, nor stood in the perfection of Gods Law.

Being asked what he meant by that *venom*? He answered, Your *Possessions* and *Lordships*; for then [illegible] an *Angel* in the *aire* (as your own Churches mention) Wo, wo, wo, this day is venome shed into the Church of God. —— *Rome* is the very nest of *Antichrist*, and out of that nest come all his Disciples, of whom *Prelates*, *Priests*, and *Monks* are the Body; these pild *Friers* are the Tail, which cover his most filthy part. —— This is not only my saying, but the Prophet *Isaiah*, who saith, *He that teacheth Lies is the tail behind.* —— Then said he unto all, *Christ* saith in his *Gospel*, *Wo unto you Scribes and Pharisees, Hypocrites for ye close up the Kingdom of Heaven before men, neither enter ye in your selves, nor suffer any other that would enter into it, but ye stop up the ways thereunto by your own Traditions.* Mat. 23.

The *Arch-Bishop* telling him, That none should breach in his *Diocess*, yea in his *Jurisdiction*, that [illegible] division or dissention among the poor Commons? He answered, *Both Christ and his Apostles were alcaped of sedition making; yet were they most [illegible].* But Daniel and Christ *prophesied, That* [illegible] *troublesome time should come, as hath not been* Pag. 733

yet since the worlds beginning, and this prophesie is partly fulfilled in your days, &c. *Christ* saith also, *If these days of yours were not shortned, scarcely should any flesh be saved*; therefore look for it justly, for God will shorten your days.

Being asked what he said of the *Pope*? He said, As I said before, so say I again, That he and you together make up whole *Antichrist*.

Pag. 735. After the *Arch Bishop* had read the Bill of his Condemnation, the Lord *Cobham* said with a chearful countenance; Though you judge my Body, which is a wretched thing, yet am I certain and sure, ye can do no harm to my soul, no more than could Satan to the Soul of *Job*. He that created that, will of his infinite mercy and promise save it; I have therein no manner of doubt.

And therewith he turned himself to the people, and said with a loud voice, Good people, for Gods love be well ware of these men, for they will else beguile you, and lead you blindfold into Hell with themselves; for Christ saith plainly unto you, *If one blind man lead another, they are like both to fall into a ditch.*

After this he fell down upon his knees, and before them all prayed thus for his enemies, Lord God Eternal, I beseech thee of thy great mercy sake forgive my pursuers, if it be thy blessed Will.

Pag. 775. Here it is observable, That Arch Bishop *Arundel*, that passed Sentence of Death against Lord *Cobham*, did feel the stroke of Death, and had the Sentence of God executed upon him, before the Death of this famous Martyr. The Arch Bishop died *Feb.* 20. 1414. and this condemned Lord survived his Condemner three or four years.

Our

Oom.

Wonter Oom writes thus from his Prison at *Antwerp*, —— Well beloved Brother and Sister, whom I love dearly for the Truths sake, and for your faith in Christ Jesus. These are to certifie you that I enjoy the comfort of a good conscience, &c. *Whosoever will forsake this present evil world, and become followers of their Captain Christ, must make account to meet with many persecutions; for Christ hath told us aforehand, that we should be hated, persecuted and banished out of the world for his Names sake; and this they will do, because they have neither known the Father nor us. But be not afraid, for I have overcome the World.* St. Paul *also* witnesseth *the same thing saying, All that will be godly in Christ Jesus, must suffer persecution, and to you is it given to suffer,* &c. *And doth not our Lord Jesus say, Blessed are you when men persecute you, and speak all manner of evil falsly,* &c. Now whereto serveth all this, but to bring us into a conformity with our Lord and Master Jesus Christ? for Christ *hath suffered for us, leaving us an example, that we should follow his steps. He endured the Cross, and despised the shame,* &c. *and became poor to make us rich. By him also are we brought by faith into that state of grace wherein we stand, rejoycing in the hope of the glory of God, knowing that tribulation worketh patience,* &c. *Therefore be not afraid of the fiery trial that is now sent among us to prove us; for what Father, loving his child, doth not correct it? Even so doth the Lord correct those whom he loves; for if we should be without correction, whereof all true Christians are partakers, then were we bastards and not sons. And therefore* Solomon *saith,* Despise not the chastening of the Lord, *&c. Fear not then to follow the footsteps of Christ, for he is the Head, and we are the Members. We must after his example through many tribulations enter into Heaven. Let us say* with

Fox's *Vol.* 3. *cont.* p. 28

Mat. 10. 12, *John* 16. 3. 2 *Tim.* 3. 12. *Phil.* 1. 24. *Mat.* 5. 11. 12. 1 *Pet.* 2. 21. *Heb.* 12. 2. 2 *Cor.* 8. 9. *Rom.* 5. 2. *Heb.* 12. 11. 12. *Prov.* 3. 11. 12. *Acts* 14. 22.

Phil. 1. 21. Rom. 7. 24. Pag. 29. Lam. 3. 26. Psal. 37. 39. 2 Pet. 1. 5,6,7,8.

with St. Paul, *Christ is unto me in life and death advantage*; and, *O wretched Creatures that we are, who shall deliver us from this Body of death? —It is a good thing to hope, and quietly to wait for the salvation of the Lord*: and to *bear the yoke in ones youth*, &c. —*The salvation of the righteous is of the Lord*; He is their strength in the time of trouble. Wherefore *giving all diligence, let us adde to faith vertue, and to vertue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness*, &c.

Out of my *Role*, *Dec.* 11. 1562.

Origen.

Fox, *Vol.* 1. *pag.* 70. *See his life in* Clark's *Marrow of Ecclesiast. History, pag.* 32.

When he was but seventeen years old, his Father being carried to prison, he had such a fervent mind to suffer Martyrdom with him, that he would have thrust himself into the Persecutors hands, had it not been for his Mother, who in the night time privily stole away his clothes, and his very shirt also; whereupon more for shame to be seen naked, than for fear to die, he was constrained to remain at home; yet when he could do no more, he wrote to his Father in Prison thus; *See O Father, that you do not change your Resolution for my sake.*

Whites *little Book for Children, p.* 47. Pag. 48.

His fame was so great, that the Emperor *Severus* sent for him to come to *Rome*, and commanded the Provost of *Egypt* to furnish him with all things necessary for his journey. The Provost was very careful to provide a Ship, and divers Garments, &c. But *Origen* would receive no part thereof, no not so much as hose or shoes, but went in a single Garment of Cloth, and barefoot went to *Rome*: and when at his arrival there were brought to him a Mule and a Chariot, to use which he liked best, he answered, That he was much less than his Master

Christ

Christ, who rode but one day in all his life, and that was on a silly she Ass; and therefore he would not ride, except he were sick or decrepid, as his legs might not serve him to go.

When he was brought into the presence of the Emperour, and his Mother, they saluted him, and rejoyced much to see him. Pag. 49.

Being demanded what he professed? He answered Verity. The Emperour asking him what he meant thereby? It is the Word (said he) of the Living God, which is infallible. The Emperour asked him which is the Living God, and why he so called him? *Origen* answered, That he did put that distinction for a difference from them whom men (being long drowned in error) did call their Gods, whom they confess to have been mortal ones, and to have died; but the God whom he preached was ever living, and never died, and is the Life of all things that be, like as he was the Creatour of them.——The Emperour telling him, that he much marvelled why men of such great and wonderful knowledge should honour for God a Man, that was crucified, being but of a poor estate and condition: *O noble Emperour* (*said* Origen) *consider what honour the wise* Athenians *at this present do to the name and image of* Codrus, *their last King; for that when they had war with their enemies, who had answer made by the Oracle of* Apollo, *That if they slew the King of* Athens *they should have the Victory*; Codrus *bearing thereof, preferring the safeguard of his people before his own life, took to him garments of a Slave, and bearing upon his shoulder a burden of sticks, he went to his enemies Camp, and there quarrelling of purpose with some of them, and in the press hurting one with his knife, he was by him that was hurt struck through the body, and slain, which being known to the enemies, they being confused, raised* Pag. 50. Pag. 51. Pag. 52.

their Camp, and departed; and for this cause the Athenians *have ever since had the name of* Codrus *in reverence worthily and not without cause. Now then consider most Excellent Prince, how much more worthily, with*

Pag. 53. *what greater reason and bounden duty ought we and all men to honour Christ, being the Son of God, and God, who not only to preserve mankind from danger of the Devil, his ancient enemy, but also to deliver man out of his dark and stinking dungeon of errrour, being sent by God the Father from the highest Heavens, willingly took on him the servile garment of a mortal body; and hiding his Majesty, lived under the visage of poverty. And finally, not of his enemies immediately, but much more against reason, of his own chosen people the* Jews, *unto whom he had extended benefits innumerable, and after his temporal Nativity, were his natural people and subjects, be quarrelling with them, by declaring to them their abuses, and pricking them with condign rebukes, at the last he was not slain with so easie a death as* Codrus

Pag. 54. *was, but in most cruel fashion was scourged, until no place in his body was without wounds, and then had long and sharp thorns set and press'd upon his head, and after long torments and despights, he was constrainid to bear an heavy Cross, whereon afterwards both his hands and feet were nailed with long great nails of iron, and the Cross with his naked and bloody body, being lift up so high, was let fall with violence into a Mortais, that his joynts were loosened; and notwithstanding all this torment and ingratitude, he never grudged, but lifting up*

Pag. 55. *his eyes to heaven, he prayed with a loud voice, saying, Father forgive them, for they know not what they do.* This was the Charity most incomparable of the Son of God imployed for the redemption of mankind, who by the transgression of *Adam*, the first man that was created, was taken prisoner by the Devil, *i. e.* kept in the bondage of sin and errour, from actual

vi-

visage of Gods Majesty, until we were on this wise redeemed, as it was ordained at the beginning. ——But what maketh you bold to affirm (said the Emperour) that Jesus, which in this wise was crucified, was the Son of God? Sir (said *Origen*) sufficient testimony, which of all creatures reasonable ought to be believed, and for most certain proof to be allowed. What testimony is that said the Emperour? Truly (said *Origen*) it is in divers things: first, the promise of God, by whom this world was made; also by his holy Scriptures, speaking by the mouths of his Prophets, as well *Hebrews* as *Greeks*, and others whom ye call *Vates* and *Sybillas*; also by the nativity of Jesus of a pure Virgin, without carnal company of a man, the most clean and pure form of his living without sin, his Doctrine divine and celestial, his miracles most wonderful and innumerable, all grounded on charity only, without ostentation, his undoubted and perfect Resurrection the third day after he was put to death, his glorious Ascension up into Heaven in the presence and sight of five hundred persons, which were vertuous and of credence; also the gift of the Holy Ghost in speaking all manner of Languages, and interpreting the Scriptures, not only by himself, but afterwards by his Apostles and Disciples, and given to others by imposition of their hands. And all these ordinarily followed, according to the said Promises and Prophesies. Pag. 56. Pag. 58.

In the reign of *Decius*, for the Doctrine of Christ he underwent bands and torments in his body, racking with bars of iron, Dungeons, besides terrible threats of death and burning, &c. At length hearing that some Christians were carried to an Idol-Temple to force them to sacrifice, he out of his zeal ran thither to encourage and dissuade them Clark. pag. 36.

from it: When his Adversaries saw him, they let go the other, and laid hold upon him, putting him to his choice, whether he would offer Incense to the Idol, or have his body defiled with a foul and ugly *Blackmoor*. He chose to offer Incense. Then did they presently put Incense into his trembling hands, and whilst he demurred upon it, they took his hands, and caused him to throw it into the fire, and thereupon presently cried out, Origen *hath sacrificed*, Origen *hath sacrificed*. After this fact he was excommunicated by the Church; and being filled with shame and sorrow he left *Alexandria*, and came to *Jerusalem*, where he was even constrained by importunity to preach to them. He took his Bible, opened it, and the first place he cast his eye upon was this Scripture, *Unto the wicked saith God, Why dost thou preach my Laws, and take my Covenant into thy mouth?* When he had read these words, he sate down, and burst out into abundance of tears, the whole Congregation weeping with him also, so that he was not able to say any more unto them. After this he wandred up and down in great grief and torment of Conscience, and wrote the following *Lamentation:*

Psal. 50. 16.

In the bitterness and grief of mind I go about to speak unto them, who shall hereafter read this confused writing. But how can I speak, when my tongue is tied up, and my lips dare not once move or wag? My tongue doth not his office, my throat is dried up, and all my senses and instruments are polluted with iniquity.—— O ye Saints and blessed of God, with watrish eyes, and wet cheeks soaked in dolour and pain, I beseech you to fall down before the Seat of Almighty God, for me miserable sinner, who by reason of my sins dare not crave ought at the hands of God. Wo is me, be-

Pag. 37.

cause

cauſe of the ſorrow of my heart.——Wo is me my Mother, that ever thou broughteſt me forth: ——A righteous man to be converſant in unrighteouſneſs: an heir of the Kingdom of God to be now an inheritor of the Kingdom of Satan: a Miniſter to be found wallowing in impiety: a man beautified with honour and dignity, to be in the end blemiſhed with ſhame and ignominy.——A lofty Turret, yet ſuddenly thrown to the Ground: a fruitful Tree, yet quickly withered: a burning light, yet forthwith darkned: a running fountain, yet by and by dried up. Wo is me that ever I was decked with gifts and graces, and now ſeen pitifully deprived of all. But who will miniſter moiſture to my head? and who will give ſtreams of tears unto my eyes, that I may bewail my ſelf in this my ſorrowful plight? Alas! O my Miniſtry, how ſhall I lament thee? O all ye my Friends, under my Caſe and pity my Perſon, that am ſo dangerouſly wounded. Pity me O ye my Friends, for that I have now trodden under foot the Seal and Cogniſance of my Profeſſion, and joyned in league with the Devil. Pity me, O ye my Friends, for that I am rejected, and caſt away from before the face of God.——There is no ſorrow comparable to my ſorrow; there is no affliction that exceeds my affliction, no bitterneſs that paſſeth my bitterneſs, no lamentation more lamentable than mine; neither is there any ſin greater than mine, and there is no ſalve for me. Where is that good Shepherd of Souls? where is he that went down from *Jeruſalem* to *Jericho*, which ſalved and cured him that was wounded by Thieves? Seek me out, O Lord, that am fallen from the higher *Jeruſalem*; which have broken the vow I made in Baptiſm, &c. Woe! that ever I *was Doctor*, and now occupy not the Pag. 38.

the room of a *Disciple*. Thou knowest, O Lord that I fell against my will: whereas I went about to enlighten ŏthers, I darkned my self: when I endeavoured to bring others from death to life, I brought my self from life to death: when I minded to present others before God, I presented my self before the Devil: when I desired to be found a Friend and Favourer of Godliness, I was found a Foe and a Furtherer of Iniquity: when I set my self against the Assemblies of the wicked, and reproved their doings, there found I shame, and the most pestilent wound of the Devil. Some promised me to be baptized; but after that I passed from them, *the Devil the same night transformed himself into an Angel of Light*, and said unto me, When thou art up in the morning, go on, and perswade them and bring them to God: but the Devil going before me prepared the way, *&c.* and I (O unhappy creature) skipping out of my Bed at the dawning of the day, could not finish my wonted Devotion, neither accomplish my usual Prayers, desiring that *all men might be saved, and come to the knowledge of the Truth*, whilst in the mean time I wrapped my self in the snares of the Devil. I go me to those wicked men, I required of them to perform the covenant made the night before, I silly soul knowing not their subtilty, and we came to the Baptism. O blinded heart, how didst thou not remember? O foolish mind, how didst thou not bethink thy self? O witless brain, how didst
Pag. 39. thou not understand? But it was the Devil that lulled thee asleep, and in the end slew thy unhappy and wretched soul?—— O thou Devil, what hast thou done unto me? how hast thou wounded me? I bewailed sometime the fall of *Sampson*, but now have I fallen worse my self: I bewailed former

the fall of *Solomon*, but now have I fallen worse my self. —— *Sampson* had his hair cut off, but the Crown of Glory is fallen off my head: *Sampson* lost the carnal eyes of his body, but my spiritual eyes are put out: it was the wilines of a woman that brought confusion upon him, but it was my tongue brought me into this sinful condition. —— Alas! my Church liveth, yet I am a Widdower; my Sons be alive, yet I am barren: every Creature rejoyceth, and I alone am desolate and sorrowful, &c. Bewail me, O ye blessed people of God, who am banished from God. —— Bewail me, who am shut out of the Wedding-chamber of Christ, —— Bewail me, who am abhorred of the Angels, and severed from the Saints. —— Who knoweth whether the Lord will have mercy on me, and whether he will pity my fall? whether he will be moved with my desolation? whether he will have respect to my humiliation, and incline his tender compassions towards me? I will prostrate my self before the threshold and porch of his Church, that I may intreat all people both small and great, saying unto them, *trample and tread me under foot, for I am the unsavoury salt*; tread upon me, who have no taste, nor savour of God; tread upon me, who am fit for nothing. Now let the Elders mourn, for that the Staffe whereon they leaned, is fallen. Now let the young men mourn, for that their Schoolmaster is fallen. Now let the Virgins mourn, for that the Advancer of Virginity is defiled. Now let the Ministers mourn, for that their Patron and Defender is shamefully fallen. Wo is me, that I fell so lewdly: wo is me that I fell most dangerously, and cannot rise again. Assist me, O holy Spirit, and give me grace to repent. Let the fountains of tears be opened, and gush out into streams,

Pag. 40.

to

to see if peradventure I may have grace throughly to repent, and to wipe out of the Book of my Conscience the Accusations Printed therein against me. But thou, O Lord, think not upon my polluted lips, neither weigh thou the Tongue, that hath uttered lewd things; but accept of my repentance, &c. and have mercy upon me, and raise me up out of the mire of corruption; for the puddle thereof hath even choaked me up. Wo is me, that was sometimes a Pearl glistering in the golden Garland of Glory, but now am thrown into the dust, and trodden in the mire of contempt. Wo is me, that the Salt of God now lieth on the Dunghil, &c. Now I will address my self and turn my talk unto God; Why hast thou lift me up, and cast me down? —— I had not committed this impiety, unless thou hadst withdrawn thine hand from me.— But why, O Lord, hast thou shut my mouth by thy holy Prophet *David*? Have I been the first that sinned? or am I the first that fell? *Why hast thou forsaken me*, being desolate, and banished me from among thy Saints, and astonished me, when I should preach thy laws? —— *David* himself, who hath shut up my mouth, sinned too bad in thy sight; yet upon his repentance, thou receivedst him to mercy. *Peter*, that was a *Pillar*, after his fall, wiped it away with salt tears, not continuing long in the puddle of his infidelity. —— Now I humbly beseech thee O Lord, call me back; for that I tread a most perilous and destructive way, Grant me thy good Guide and Instructer, the Holy Ghost, that I become not an habitation of Devils: but that I may tread under foot the Devil, that trod upon me, and overcoming his sleights, may be again restored to the joys of thy salvation. —— Now all ye, who behold my wound, tremble for fear, and take heed

Pag. 41.

that ye ſlumber not, nor fall into the like crime: but rather let us aſſemble together, and rend our hearts, *&c.* I mourn and am ſorry at the heart-root, O ye my Friends, that ever I ſo fell, *&c.* Let the Angels lament over me, becauſe of this my dangerous fall. Let the Aſſemblies of Saints lament over me, for that I am ſevered from their bleſſed ſocieties. Let the holy Church lament over me, for that I am wofully declined. Let all the people lament over me, for that I have my deaths wound. —— Bewail me, that am in like caſe with the reprobate *Jews*; for this, which was ſaid unto them by the Prophet, *Why doſt thou preach my Laws*, &c. now ſoundeth alike in my ears. What ſhall I do, that am thus beſet with manifeſt miſchiefs? Alas! O death, why doſt thou linger? Herein thou doſt me ſpite, and bear me malice. O *Satan*, what miſchief haſt thou wrought unto me? How haſt thou pierced my breaſt with thy poyſonous dart? Thinkeſt thou, that my ruine will avail any thing at all? Thinkeſt thou to procure to thy ſelf any eaſe or reſt, whilſt that I am grievouſly tormented, who is able to ſignifie unto thee, whether my ſins be wiped and done away? whether I ſhall not again be coupled with, and made a Companion to the Saints? O Lord, I fall down before thy Mercy-ſeat, have mercy upon me, who mourn thus out of meaſure, becauſe I have greatly offended. —— Rid my ſoul, O Lord, from the roaring Lion. The Aſſembly of the Saints doth make interceſſion for me, who am an unprofitable Servant. Shew mercy, O Lord, to thy wandring Sheep, who is ſubject to the rending teeth of the ravenous Wolf: ſave me, O Lord, out of his mouth, *&c.* Let my ſackcloth be rent aſunder, and gird me with joy and gladneſs. Let me be received again into the joy of my God. Let me be thought

thought worthy of his Kingdom, through the earnest Petitions of the Church, which sorroweth over me, and humbleth her self to Jesus Christ in my behalf: to whom with the Father and the Holy Ghost be all glory and honour for ever and ever, *Amen.*

Ormes.

Fox, *Vol.* 3. *pag.* 852. *Cicely Ormes* of *Norwich* was taken, for that she said to two Martyrs at the Stake, *That she would pledge them of the same Cup.*

The Chancellour of *Norwich* offered her, That if she would go to the Church and keep her tongue, she should be at liberty, and believe as she would: She told him, She would not consent to his wicked desire therein, do with her what he would: for if she should (she said) God would surely plague her. Then the Chancellour told her, He had shewed more favour to her, than ever he did to any, and that he was loth to condemn her, *&c.* But she answered him, That if he did, he should not be so desirous of her sinful flesh, as she would (by Gods *Pag.* 853. grace) be content to give it in so good a quarrel.

Before she was taken this time, she had recanted, but never was quiet in Conscience, till she had forsaken all Popery. Between the time she had recanted, and now was taken, she had provided a Letter for the Chancellour, to let him know that she repented her recantation from the bottom of her heart, and would never do the like again while she lived; but before the Letter was delivered, she was taken.

When she came to the Stake, she kneeled down and prayed, and then said, Good people, I believe in *God the Father, God the Son, and God the Holy Ghost*, three Persons and one God. This do I not, nor will I recant; but I recant utterly from the bottom of my heart the doings of the Pope of *Rome*, and all his

his Popish Priests and Shavelings. I utterly refuse, and never will have to do with them again by Gods grace. And good people, I would ye should not think of me, that I believe to be saved, in that I offer my self here unto the death for the Lords Cause, but I believe to be saved by Christs Death and Passion; and this my death is, and shall be a witness of my faith unto you all here present. Good people, as many of you as believe as I believe, pray for me.

Laying her hand on the Stake, she said, Welcome the Cross of Christ.

She was burnt at the same Stake, that *Simon Miller* and *Elizabeth Cooper* were burned at, to whom she had said, That she would pledge them, *&c.*

After she had wiped her hand, blacked with the Stake, she touched the Stake again with her hand, and kissed it, and said, Welcome the sweet Cross of Christ.

After the Tormentors had kindled the fire about her, she said, *My soul doth magnifie the Lord, and my spirit rejoyceth in God my Saviour.*

Oswald.

John Oswald denied to answer any thing, until his Accusers should be brought face to face before him; Nevertheless (said he) the Fire and Faggots cannot make me afraid; but as the good Preachers which were in King *Edward*'s days, have suffered and gone before, so am I ready to suffer and come after, and would be glad thereof. Fox, *Vol.* 3. *pag.* 766.

P.

Palmer.

Mr. Julius Palmer was wont to say, *None were to be accounted valiant, but such as could despise the fires.* Fox, *Vol.* 3 *pag.* 734.

When

Pag. 735. When he was a Papist he told Mr. Bullingham then a Papist also, As touching our Religion even our Consciences bear witness, that we take not such an inward sweetness in the profession thereof, as we understand the Gospellers to taste in their Religion; yea, to say the truth, we maintain we wot not what, rather of Will, than of Knowledge. But what then? rather than I will yield to them I will beg my Bread.

His Conversion was occasioned by the constancy of the *Martyrs* at their death, he having off and on in King *Edward*'s days, That none of them all would stand to death for their Religion. When he returned from the burning of Bishop *Ridley* and Bishop *Latimer*, he cried out, *Oh raging Cruelty, O lyranny tragical, and more than barbarous!* From that time he studiously sought to understand the Truth for which they suffered.

Pag. 736. When he resolved upon leaving his Fellowship in *Magdalens Colledge* in *Oxford*, he was demanded of a special Friend, Whither he would go, or how he would live? He made this Answer, *Domini est terra, et plenitudo ejus*; *The earth is the Lords and the fulness thereof*. Let the Lord work, I will commit my self to God, and the wide world.

After his leaving his Fellowship being at *Oxford* he was perswaded to hear *Friar John*, that succeeded *Peter Martyr*, in the *Divinity Lecture* and hearing him blaspheme the Truth, departed and being found in his Chamber weeping, and asked why he slipt away so on a sudden? O said he, if I had not openly departed, I should have openly stopped my ears; for the Friars blasphemous mouth in depraving the Verity, made my heart work more smart, than if mine ears had been cut off from my head.

After

Afterwards Supping in the company of the ſaid *Friar*, and other great *Papiſts*, and having refuſed to kiſs his hand, or to pledg him: And being askt why he was ſo unwiſe and uncivil in his carriage? He anſwered, *Oleum eorum non demulcet, ſed frangit caput meum*; *The Oyl of theſe men doth not ſupple, but breaketh my head.*

Another time a little before his death, reaſoning ſtifly for the Truth, Mr. *Barwick* then Fellow of *Trinity Colledg*, told him, Well, *Palmer*, now thou art ſtout and hardy in thy Opinion; but if thou wert once brought to the Stake, I believe thou wouldſt tell me another tale. I adviſe thee beware of the Fire, it is a ſhrewd matter to burn. Truly, ſaid *Palmer*, I have been in danger of burning once or twice, and hitherto (I thank God) I have eſcaped. But I judge verily it will be my end at laſt, welcome be it by the grace of God. Indeed it is an hard matter for them to burn, that have the mind and ſoul linked to the body, as a Thiefs foot is tied in a pair of Fetters; but if a man be once able, through the help of Gods Spirit, to ſeparate and divide the ſoul from the body, for him it is no more maſtery to burn, than for me to eat this piece of Bread.

After he had not only reſigned up his Fellow- *Pag.737.*
ſhip, but left his School at *Reading* for Conſcience ſake, he went to his Mother at *Eſham*, hoping to get from her ſome Legacies left him by his Father. Her firſt words to him were, Thou ſhalt have Chriſts Curſe and mine whitherſoever thou goeſt. Oh Mother (ſaid he) your own curſe you may give me, which God knoweth I never deſerved, but Gods curſe you cannot give me, for he hath already bleſſed me. ——Whereas you have Curſed me, I again pray God to bleſs you, and proſper you all your life long.

Pag. 739.

time, wit, learning, place, nor person; and though your Wit and Learning be greater than mine, yet your belief in the Truth, and zeal to defend the same is no greater than mine. —— The Catholick Church I believe, yet not for her own sake, but because she is holy, that is to say, a Church that grounds her belief upon the Word of her Spouse, Christ. Pag. 740.

After Dinner, Sir *Richard Abridges*, sent for Mr. *Palmer* to his Lodging, and by offers tempted him to recant; Mr. *Palmer* told him, that as he had in two places already renounced his Livelihood for Christs sake, so he would with Gods Grace be ready to surrender and yield up his life also for the same, when God should send time. When the Knight perceived he would by no means relent. Well *Palmer*, said he, then I perceive one of us twain must be damned, for we are of two Faiths, and certain I am there is but one Faith that leadeth to Life and Salvation. O Sir (said *Palmer*) I hope we both shall be saved. How may that be said the Knight? Right well Sir (said *Palmer*) for as it hath pleased our merciful *Saviour*, according to the *Gospels Parable*, to call me *at the third hour of the day*, even in my flowers, at the age of four and twenty Years, even so I trust he will call you at the eleventh hour of this your old age, and give you everlasting life for your portion. Pag. 742.

Mr. *Winchcome* perswading him to take pity on the pleasant flowers of lusty youth before it be too late. Sir (said *Palmer*) *I long for those springing flowers that shall never fade away.*

Brethren (said *Palmer*) to his fellow Prisoners an hour before his Execution, Be of good Cheer in the Lord, and faint not. Remember the words of our Saviour Christ, *Matth.* 5. 10, 11, 12. We shall

not end our lives in the fire, but change them for a better life: yet, for *Lord*, we shall receive *Paper*. For Gods holy Spirit certifieth our spirit, that he hath even now prepared for us a sweet Supper in Heaven, for his sake which suffered first for us.

As he arose from Prayer at the Stake, two Popish *Priests* came behind him, and exhorted him yet to recant and save his soul. Mr. *Palmer* answered, Away, away, tempt me no longer; *Away I say from me all ye that work iniquity, for the Lord hath heard the voice of my Tears.*

When he was bound to the Post, he said, Good People pray for us, that we may persevere to the end; and for Christ's sake beware of Popish Teachers, for they deceive you.

When the fire was kindled and took hold of his body, and the bodies of *John Guin* and *Thomas Askine*, they lifted up their hands to Heaven, and quietly and cheerfully, as though they had felt no smart, cried, *Lord Jesus* strengthen us, *Lord Jesus* assist us, *Lord Jesus receive our soul.*

After their three heads by force of the raging and devouring flames of the fire were fallen together in a cluster, so that they were all judged already to have given up the Ghost; suddenly Mr. *Palmer*, as a man waked out of sleep, moved his tongue and jaws, and was heard to pronounce this word, *Jesus*.

Pag. 742. *Justus & Palma florebit.*

Epitaphium in *Palmerum*.

Palmerus *flammas Christi pro dogmate passus,*
Impositum pondus, ceu bona Palma, *tulit.*
Non retrocessit, sed contra ardentior ivit,
Illesam retinens fortis in igne fidem.
Pregterea in Cœlum nunc Palmifer *iste receptus*
Justitiæ Palmam *non pereuntis habet.*

Pa

Paulinus.

When he had his City, Gold, Silver, and all taken away, he said, Lord, let not the loss of these things trouble me; for thou art all, and more than all these to me. Shaw's *Tombstone, pag.* 33.

Pareus.

David Pareus, having foreseen the great miseries that would come upon the *Palatinate*, when the *Spaniards* came in with their Army, by Prodigies and Dreams, he was perswaded to retire himself. At his departure, he cried out, *O Heidelberg, Heidelberg! But it is better to fall into the hands of God than of men, whose tender mercies are cruelty.* See his *Life in* Clark's *first Volume of Lives, pag.* 917.

Paschalis.

It is a small matter (said *Lewis Paschalis*) to die once for Christ: If it might be, I could wish I might die a thousand deaths for him. Ward, *pag.* 160.

Patingham.

Patrick Patingham being much prest by *Bonner* to recant, He protested that the Church, which the Bishop believed, was no *Catholick Church*, but was the *Church of Sultan*, and therefore he would never [illegible] it, &c. Fox, *Vol.* 2. *pag.* 350.

Peloquine.

The Inquisitors telling *Dionysius Peloquine*, his life was in his own hands; Then (said he) it were in an [illegible] Christs School hath taught me to *lage in* [illegible] *it*, and not by the gain of a few days or years, to lose eternity. Ward, *pag.* 161.

Person.

Mr. *Anthony Person* being come to the place of execution, with a chearful countenance embraced the Post in his arms, and kissing it, said, Now welcome mine own sweet Wife; for this day shalt thou and I be married together in the love and peace of God. Fox, *Vol.* 2. *pag.* 554.

Pag. 555. Pulling the straw unto him, he laid a good deal thereof upon the top of his head, saying, This is Gods Hat; now am I dressed like a true Souldier of Christ, by whose merits only I trust this day to enter into his Joy.

Peter.

Fox, *Vol.* 1. pag. 45. The Apostle *Peter* was crucified, his head being down, and his feet upward, he himself so requiring; because he was (he said) unworthy to be crucified after the same manner and form as the Lord was, &c.

Seeing his Wife going to her *Martyrdome*, (belike as he was yet hanging upon the Cross) he was greatly joyous and glad thereof, and cried out unto her with a loud voice, *Remember the Lord Jesus. None but Christ, Nothing but Christ.*

Phileas.

Ward, *pag.* 138 Fox, *Vol.* 1. pag. 130. *Phileas*, Bishop of the *Thumitani*, whilst he was in Bonds, before he received the Sentence of Death, wrote to the Congregation, over which he was *Bishop*, exhorting them to persist in the Truth of Christ professed, notwithstanding the Torments inflicted upon the Martyrs in his days, which he thus describes; Some beat them with Clubs, some with Rods, some with Whips, some with Thongs, and some with Cords. —— Some of them, having their hands bound behind their backs, were lifted up upon Timber-logs, and with certain instruments their Members and Joynts were stretched forth, whereupon their whole Bodies hanging, were subject to the will of the Tormentors, who were commanded to Afflict them with all manner of torments, not on their sides only, but Bellies, Thighs and Legs. They scratched them with the talons and claws of wild Beasts. Some were seen to hang by one hand upon the Engine, whereby they might feel the more grievous pulling out of the rest of their

their Joynts and Members. —— Some were stretched out (after they were beaten) upon a new kind of Rack. Others were cast down upon the Pavement, where they were oppressed so thick, and so grievously with Torments, that it is not almost to be thought what Afflictions they suffered. Some died of their Torments, not a little shaming and confounding their Enemies by their singular Patience. —— Others were Condemned, and willingly and cheerfully were *Martyr'd*.

Philpot.

Mr. *John Philpot*, Son of Sir *Peter Philpot*, of *Hamsburg*, being threatned to be removed from the *Kings Bench* to *Lollards Tower*, said, You have power to transfer my Body from place to place at your pleasure, but you have no power over my Soul. —— *God hath appointed a day shortly to come, in the which he will judge in with Righteousness*, howsoever you judge of us now. Fox, Vol. 3. pag. 539.

When *Story* threatned him with a worse Prison, he said, God forgive you, and give you more merciful hearts, and shew you more mercy in the time of need. Do quickly that you have in hand. Pag. 543.

Tanner telling him, He marvelled they were so merry in Prison, singing and rejoycing in their troughtiness; Methinks (said he) you do not well [illegible], you should rather lament and be sorry. My Lord (said Mr. *Philpot*) the mirth that we make is but in singing certain *Psalms*, as we are commanded by St. *Paul*, willing us *to be merry in the Lord, singing together in Hymns and Psalms*. —— We are my Lord, in a dark comfortless place, and therefore it behoveth us to be merry, least as *Solomon* saith, *Sorrowfulness eat up our heart*: St. *Paul* saith, *If any man be of a right mind, let him sing; and we therefore*

to testifie we are of an upright mind to God, (though we be in misery) do sing.

After this conference with *Bonner*, I was (saith Mr. *Philpot*) carried to my Lords Gole-house again, where I with my six Fellows do rest together in the straw as cheerfully (we thank God) as others do in their Beds of Down.

When he was brought before *Bonner* (and the Bishop of *Bath*, &c.) a second time, before he answered any questions, he fell down upon his knees before them, and prayed thus: *Almighty God*, thou art the Giver of all wisdom and understanding, I beseech thee of thine infinite Goodness and Mercy in Jesus Christ, to give me (most vile sinner in thy sight) the Spirit of wisdom to speak and answer in thy Cause, that it may be to the contentation of the Hearers, before whom I stand, and also to my better understanding, if I am deceived in any thing.

Bonner telling the Bishop of *Worcester*, that he did not well to exhort him to make any Prayers for in this point (said he) they are much like to certain ancient Heretichs, of whom *Pliny* maketh mention that did daily sing *Antelucanos Hymnos*, praises unto God before the dawning of the day: Mr. *Philpot* replied, My Lord, God make me and all you there present such Heretichs as those were that sung those Morning Hymns, for they were right Christians, with whom the Tyrants of the World were offended for their well doing.

Pag. 544. Afterwards he made this Protestation; I protest here before God, and his Eternal Son Jesus Christ my Saviour, and the Holy Ghost, and his Angels, and you here present, that are Judges of that I speak, that I do not stand in any Opinion of wilfulness, or singularity, but only upon my Conscience

cer-

certainly informed by Gods Word, from the which I dare not go for fear of damnation.

The Bishop of *Worcester* telling him he was of such arrogancy, singularity, and vain-glory, that he would not see what was clearly proved. Ha! my Lords, (said Mr. *Philpot*) is it now time, think you, for me to follow singularity or vain-glory, since it is now upon danger of my life and death, not only presently, but also before God to come? I know if I die in the true Faith, I shall die everlastingly: on if I do not, as you would have me, you will kill me and many thousands more; yet had I rather perish at your hands, than to perish eternally. And at this time I have lost all my Commodities of this worldly and now lie in a Cole-house, where a man would lay a Dog, with the which I am well content.

Pag. 545.

The Bishop of *Glocester* asking him, What do you think your self better learned than so many notable learned Men as be here? Mr. *Philpot* answered, *Elias* alone had the Truth, when there were four hundred Priests against him. The Bishop telling him *Elias* was deceived, for he thought there had been none good but himself, and there were seven thousand besides him. Mr. *Philpot* answered, Yea, but he was not deceived in Doctrine as the other four hundred were.

Pag. 546.

He told the Bishop of *London* at his third appearance before him, My Lord, in that you say you will sit on me in judgment to morrow, I am glad thereof: look for none other but death at your hands, and I am as ready to yield my life in Christs Cause, as you are to require it.

Pag. 547.

Dr. *Story* telling him, What? You purpose to be a Lasting *Martyr, and to sit in judgment with Christ at the last Day, to Judg the twelve Tribes of* Israel?

Pag. 551.

Yea

Yea Sir (said Mr. *Philpot*) I doubt not thereof, having the Promise of Christ, *If I die for Righteousness sake*, which you have begun to persecute in me.

Pag. 558. The *Chancellor of Lichfield* advising him not to cast himself away wilfully: He answered, My conscience beareth me record, that I seek to please God, and that the love and fear of God causeth me to do as I do; and I were of all other Creatures most miserable, if for mine own will only I do lose all the Commodities I might have in this life, and afterward be cast to Damnation; but I am sure it is not my will, whereon I stand, but Gods Will, which will not suffer me to be cast away, I am sure.

Pag. 560. Mr. *Philpot* being sent for by *Bonner*, that he might go with him to Mass, the *Keepers* as they were going along, asked him, Will you go to Mass? Mr. *Philpot* answered, My stomack this morning is too raw to digest such raw Meats of Flesh, Blood, and Bone.

When he was put into the stocks, he said, God be praised that he hath thought me worthy to suffer any thing for his Names sake. Better it is to sit in the stocks of this World, than to sit in the stocks of a damnable Conscience.

Pag. 562. As he was conveyed out of the Coleshouse into a close Tower, joyning to *Paul's* Church, through many straits. There (said he) I called to remembrance, *That strait is the way to Heaven.*

Pag. 565. *Harpsfield* accusing him for being like himself in *Oxford*, when in Disputation he would not give over; He said, Mr. *Harpsfield*, you know in the Schools of *Oxford*, when we were young Men, we did strive much upon Vain-glory and Contention more than for the Truth; and if I was then in the

time of my ignorance earnest in my *own Cause*, I ought now to be earnest in my Master *Christ's Cause*, and *his Truth*.

I know now that nothing done upon Vain-glory and Singularity, can please God, have it never so goodly a shew.

Morgan telling him he should be burned for his Heresie, and afterwards go to Hell fire; He said, I tell thee thou Hypocrite that I pass not this for thy Fire and Fagots, neither do I (I thank God my Lord) stand in fear of the same: My faith in Christ shall overcome them, but the Hell fire which thou threatnest me is my portion, and is prepared for thee, unless thou speedily repent, and for such Hypocrites as thou art. Pag. 572.

When *Bonner* would not grant him Candle-light, he said, seeing I shall not have my request, the Lord shall be my Light. Pag. 574.

I would my Burning Day were to morrow, for this delay is every Day to die, and yet not to be dead. Dr. *Chedsey* telling him, he was not like to die yet; He answered, I am the more sorry thereof, but the Will of the Lord be done of me to his Glory. *Amen.*

Bonner telling him, That he made other Prisoners rejoyce and sing with him; he said, Yea, my Lord, we shall sing, when you and such as you are shall cry, *Va, va, wo, wo, except ye repent.*

The Bishop of *Worcester* bidding him to follow his Fathers before him, he said, It is forbidden us of God, by the Prophet *Ezakiel*, to follow our Fathers, or to walk in their commandments. The Bishop replying, It is also written in another place, *Ask of your Fathers.* Mr. *Philpot* rejoyn'd, We ought indeed to ask our Fathers that have more experience and knowledge than we of Gods Will, Pag. 574.

but

but no more to allow them than we perceive they agree with the Scriptures. Pray for grace, said the *Bishop*. Prayer (said *Philpot*) is the comfortablest exercise I feel in my trouble, and my Conscience is quiet, and I have peace of mind, which cannot be the fruits of Heresie.

Pag. 578. My Lords, (said *Philpot* to the *Bishops*) you will hear with me since I speak in Christs Cause, and because his glory is defaced, and his People cruelly and wrongfully slain by you, because they will not consent to the dishonour of God; if I told you not your fault, it would be required at my hands at the Day of Judgment. Therefore know ye Hypocrites indeed, That it is the Spirit of God that telleth you your sin, not I, I pass not, I thank God, of all your cruelty, God forgive it you, and give you grace to repent.

When he was condemned for an Heretick, He said, I thank God, I am an Heretick out of your false Church, but I am no Heretick before God.

The Chief Keeper greeting him thus, Ah Sir, had not thou done well to bring thy self hither? He said, Well, I must be content, for it is Gods appointment.

The Keeper promising him all favour, if he would recant; Nay (said Mr. *Philpot*) I will never recant, whilst I have my life, that which I have spoken; for it is most certain truth, and in witness hereof I will seal it with my Blood.

A Messenger coming to him from the *Sheriff*, bid him make ready, for the next day he should be
Pag. 578. Burned at a Stake with fire. Mr. *Philpot* returned this Answer, I am ready, God grant me strength and a joyful Resurrection. And so he went into his Chamber, and poured out his Spirit unto the Lord God, giving him most hearty thanks that he of

his

his mercy had made him worthy to suffer for his Truth.

His Servant taking his leave of him, said, Ah Master farewel; Mr. *Bradford* said unto him, Serve God and he will help thee.

Entring into *Smithfield*, the way was foul, and two Officers took him up to bear him to the Stake; whereupon he said merrily, What, will ye make me a *Pope?* I am content to go to my Journeys end on foot.

Coming into *Smithfield*, he kneeled down, saying, *I will pay my vows in thee, O* Smithfield.

Kissing the Stake, he said, Shall I disdain to suffer at this Stake, seeing my Redeemer did not refuse to suffer a most vile Death upon the Cross for me?

In the Letter to the Christian Congregation. *Pag.* 594.

——It is a lamentable thing to behold at this present in *England* the faithless departing, both of Men and Women, from the true knowledge and use of Christs sincere Religion, which so plentifully they have been taught and do know, their own Conscience bearing witness to the verity thereof. If that ground be cursed of God, which eftsoons receiving moisture and pleasant dews from Heaven, doth not bring forth fruit accordingly; how much more grievous Judgment shall such Persons receive which prove Apostates? ——*It is not only given us to believe, but also to confess and declare what we believe in our outward Conversation. The belief of the heart justifieth, and to acknowledge with the Mouth makes a man safe,* Rom. 10. *It is all one before God, not to believe at all, and not to shew forth the lively works of our belief.* —— *Whosoever in time of trial is ashamed of me* (saith Christ) *and of my words of him the Son of Man will be ashamed before his Father.* ——

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The Prophet *Aggeus* 2. telleth us, *The Lord* shaketh the Earth, that those might abide for ever which be not overcome. ——*Let no man deceive you with vain words, saying, That you may keep your faith to your selves, and dissemble with Antichrist*, &c. This is the wisdom of the flesh, but the *wisdom of the flesh is death, but enmity to God*, as the Saviour for example apply the declare in *Peter*, who exhorteth Christ *not to go to Jerusalem*, but counselled him to look better to himself. ——*We cannot serve two Masters*, we may not halt on both sides, and think to please God. ——*Our bodies are the temple of the Holy Ghost, and whosoever doth profane the Temple of God, him will God destroy*, 2 Cor. 3. God judgeth all strange Religion, which is not according to his Institution, for Whoredom and adultery. ——We must glorifie God as well in Body as in Soul: Moreover, we can do no great injury to the true Church of Christ, than to seem to have forsaken her by cleaving to her Adversaries. *Woe be him by whom any such offence cometh: it were better for him to have a millstone tied about his neck*, &c. Such
Pag. 596. Judasses, *Traytors to the Truth*, &c. ——St. John in the Apocalyps, telleth us plainly, *That none of those who are written in the Book of Life do receive the mark of the beast*, i. e. Papistical Synagogue, either in their foreheads or hands, i. e. apparently or obediently. See the commands for separation, *Phil.* 2. 2 *Cor.* 6. *Rev.* 18. 2 *Thes.* 3. ——Many will say for their vain excuse, God is merciful, &c. Truth it is, *The mercy of God is above all his works*, but cursed is he that sinneth upon hope of forgiveness. ——Others say, *But we ought to obey the Magistrates, although they be wicked*; true, *but God must have his due; as will to Cæsar his.* ——*If they command any thing contrary to Gods Word, we ought not to obey their commandment*, al-

although we should suffer death therefore. Acts 4. Dan. 6.

Some run to this, If I be elected to Salvation, I shall be saved, whatsoever I do: Such verily may reckon themselves to be none of Gods Elect Children, who will do evil that good may come, Rom. 3. God having chosen us that we should be holy, &c. Eph. 1.

The Lord open our eyes, that we may see how dangerous it is to decline from the knowledge of Truth contrary to their Conscience.

In his Letter to *John Carles*. —I am in this world Pag. 597. in Hell, but shall be shortly lifted up to Heaven, there I shall look continually for your coming; and though I tell you I am in Hell in the judgment of the World, yet assuredly I feel in the same the Consolation of Heaven, I praise God, and this loathsome and horrible Prison is as pleasant to me, as the Walk in the Garden of the *Kings Bench*. —If God doth mitigate the ugliness of mine Imprisonment, what will he do in the rage of the Fire, whereunto I am appointed? And this hath hapned unto me, that I might be hereafter an ensample of comfort, if the like happen unto you, or any other of my dear Brethren with you, &c. —Be joyful under the Cross, and praise the Lord continually; for this is the whole Burnt-sacrifice which the Lord delighteth in.

In another Letter to *Carles*. —Behold the Pag. 598. goodness of God towards me, I am careless, being inclosed in a pair of Stocks, which pinch me for my greatness, and will you be careful? Be as your name pretendeth, *Cast all your care on God, set the Lord before your eyes always, for he is on your right hand, that you should not be moved*. —Praise God and be joyful, that it hath pleased him *to make us worthy*

to

to suffer somewhat for his Names sake. The Devil may *rage for ten days.*——

Written in a Cole-house of darkness, one of a pair of painful Stocks, by thine own in Christ,

John Philpot.

In his Letter to certain godly Women, forfaiting their own Country for the Gospel. —— I read in the *Evangelists*, of certain godly Women *that ministred unto Christ*, following him in the days of his Passion, and never forsook him, but brought (by) to anoint him being dead, until he had shewed himself unto them after his Resurrection, and bid them tell his dispersed *Disciples, that he was risen, and they should see him in Galilee.* To whom I may justly compare you (my loving Sisters in Christ) who of late have seen him suffer in his Members, and have ministred to their necessity, anointing them with the comfortable oyl of your assistance, even unto death, and now seeing ye have seen Christ live in the [illegible] of them, he willed you to go away, and to declare to our dispersed Brethren and Sisters that he is risen, and liveth in his Elect Members in *England*, and by Death doth overcome Infidelity, and that they shall see him in *Galilee*, which is by forfaiting this World, &c. ——Let your faith shine in a strange Country, as it hath done in your own, that your Father which is in Heaven may be glorified by you to the end. —— Commend me to the whole Congregation of Christ, willing them not to leave their Country without witness of the Gospel, after that we all are slain, which already are stalled up and appointed to the slaughter; and in the mean season to play earnestly for our constancy, that Christ may

Pag. 599.

may be glorified in us, and in them both by life and death.——

In his Letter to his Sister.——Fear not whatsoever is threatned of the wicked world, prepare your back, and see it be ready to carry Christs Cross; and if you see any untowardness in you (as the flesh is continually repugnant to the Will of God) ask with faithful Prayer, that the good Spirit of God may lead your sinful flesh whether it would not. ——My dissolution I look for daily, but the Lord Pag. 600.
knoweth how unworthy I am of so high an honour, as to die for the Testimony of his Truth: Pray that God would vouchsafe to make me worthy, as he hath so long imprisonment, for the which his Name be praised for ever.——

In his Letter to certain godly Brethren.—It is a rare thing to begin to do well, but to continue on in well doing is the onely property of the Children of God, and such as assuredly shall be saved; *Blessed are they that persevere to the end.*—— God in Mat. 3. doth signifie to the Church, *That there shall come a time of temptation upon the whole world, to try the dwellers on earth*, from the danger of which temptation all such shall be delivered as observe his Word, which Word there is called *the Word of patience*, to give us to understand, that we must be ready to suffer all kind of injuries and slanders for the confession thereof.—— *Oh how glorious be the Crosses of Christ, which bring the bearers of them unto so blessed an end?* Shall we not be glad to be partakers of such pag 601.
pain as may bring us to so high a dignity?——It is commanded us by the Gospel, *not to fear them that can kill the body, but to fear God who can cast both soul and body into Hell fire:* so much are we bound to obey this Commandment, as any other which God hath given us.——Now it will appear what we

love best, for to that we love we will stick. —— *What loseth he, which in this life receiveth an hundred for one, with assurance of eternal life?* O happy exchange! *Even now he is of the City and Houshold of the Saints with God, he possesseth the peace of God, which passeth understanding, and is made a fellow of the innumerable company of Heaven*, and a perpetual friend of all those that have died in the Lord, from the beginning of the world. Is not this more than an hundred fold? —— Stand and be no cowards in the Cause of your Salvation; *for he Spirit that is in us, is stronger than he, which in the world doth now rage against us.* —— I beseech you with St. *Paul* to give your bodies pure and holy sacrifices unto God. —— God tempteth us now as he did our Father *Abraham*, commanding him to sacrifice his *Isaac*, which signifieth mirth, joy, &c. He by obedience preserved his *Isaac* alive. God commands us to sacrifice our *Isaac*, our joy, which if we be ready to do as *Abraham* was, our joy shall not perish, but live and be increased, the Ram shall be sacrificed in the stead thereof, only the concupiscence of the flesh, intangled with the cares of this singing
Pag. 602. world shall be mortified. —— To withstand the present temptations set before your eyes, how our Saviour Christ overcame them in the desert, and follow his example, if the Devil tempt you, to take a worldly wise way, that you may have your fair Houses, Lands, and Goods to live on still; *for Man liveth not only by bread*, &c. If the Devil tempt you to forsake the faith, and to be conformable to the learned men of the world, say, *It is written a man shall not tempt his Lord God.* If the Devil offer you large promises of honour, dignity, &c. so that ye will worship Idols, say, *Go behind me Satan, it is written, a man must worship the Lord God, and serve him only*

only. If your Mother, Brother, Sister, Wife, Child, Kinsman or Friend do seek of you to do otherwise than the Word of God hath taught you, lay with Christ, That *they are your Mothers, Brothers, Sisters, Wives, Children and Kinsmen which do the will of God the Father.* ——

In his Letter to Mr. *Harrington.*—— Glorious is the course of the *Martyrs* of Christ at this day; never had the Elect of God a better time for their glory than this is.——

—— A man that is bid to a glorious Feast, wisheth his Friend to go with him, and to be partaker thereof. God doth call me, most unworthy, among others, to drink of the *Bride-Cup* of his Son, *&c.* ——I wish you be as I am, except these horrible bands, but yet most comfortable to the Spirit. Praised be the Lord for the affliction which we suffer, and he gives us strength to continue to the end. —— Though my Lords *Colehouse* be but very black, yet it is more to be desired of the Faithful, than the *Queens Palace.*

In his Letter to the Lady *Vane.*—— The Spirit confirm, strengthen, and establish you in the true Knowledge of the Gospel, that your faithful heart may attain and taste with all the Saints, *what is the height, the depth, the length, and the breadth of the sweet Cross of Christ. Amen.*—— Ah! great be the plagues that hang over *England*, yea, though the Gospel should be restored again. Happy shall that person be whom the Lord shall take out of this world not to see them. Ah the great perjury which men have run into so wilfully by receiving *Antichrist* again and his wicked Laws! Oh that the Lord would turn his just judgments upon the Authors of the truce-breaking between God and us, *&c.* ——The world wondreth how we can be mer-

Pag. 603

ry in such extream misery; but our God is omnipotent, which turneth misery into felicity: — Believe me (*Dear Sister*) there is no such joy in the world, as the people of Christ have under the Cross, I speak by experience; therefore believe me, and fear nothing that the world can do unto you; for when they imprison our bodies, they set our souls at liberty with God: when they cast us down, they lift us up; yea, when they kill us, then do they bring us to everlasting life. What greater glory can there be, than to be at conformity with Christ, which afflictions do work in us? God open our eyes to see more and more the glory of God in the Cross of Jesus Christ, and make us worthy partakers of the same. Let us rejoyce in nothing with St. *Paul*, *But in the Cross of Jesus Christ, by whom the world is crucified unto us, and we unto the world.— Death why should I fear thee? since thou canst not hurt me, but rid me from misery to eternal glory.* J. P. *Dead to the world, and living to Christ.*

Pag. 604. In another Letter to the same Lady I have seek under the Cross (thanks be given to God therefore) more true joy and consolation than ever I did by any benefit that God hath given me in my life before. For the more the world doth hate us, the higher God is unto us, and there is no perfect joy but in God.

Pag. 605. In a fourth Letter to the same Lady. Satan hath brought me out of the Kings Bench into the Bishop of *London's Cole-house*, a dark and an ugly Prison as any is about *London* (but my dark body of sin hath well deserved the same, and the Lord hath now brought me into outward darkness, that I might the more be enlightned by him, who is most present with his Children in the midst of darkness) where I cannot be suffered to have any candle-

light,

light, neither Ink nor Paper, but by ſtealth. —All— Pray (dear Lady) that my faith faint not, which at preſent (I thank God) is more lively with me, than it hath been in times paſt. I taſt and feel the faithfulneſs of God in his promiſe, who hath promiſed to be with his in their trouble, and to deliver them. I thank the Lord I am not alone, but have ſix other faithful Companions, who in our darkneſs do cheerfully ſing Hymns and Praiſes unto God for his great Goodneſs. We are ſo joyful, that I wiſh you part of my joy. Let not my ſtraits impriſonment any thing move you, for it hath added and daily doth add to my joy; but rather be glad and thankful unto God with me. Cheerful and holy Spirits under the Croſs be acceptable Sacrifices in the ſight of God. —In another Letter to the ſame Lady. —*This is the day that the Lord hath made, let us be glad and rejoice in the ſame*, this is the way though it be narrow, which is full of the peace of God, and leadeth to eternal bliſs. O how my heart leapeth for joy, that I am ſo near the apprehenſion thereof! God forgive me mine unthankfulneſs and unworthineſs of ſo great glory. —I have ſo much joy of the reward that is prepared for me moſt wretched ſinner, that though I be in place of darkneſs and mourning, yet I cannot lament, but both night and day am ſo joyful, as though I were under no Croſs at all, yea in all the days of my life I was never ſo merry, the Name of the Lord be praiſed therefore for ever and ever, and he pardon mine unthankfulneſs. —I Pray inſtantly that this joy be never taken from us, for it paſſeth all the delights of this world, it ſurmounteth all underſtanding. —I truſt my Marriage-garment is ready. —

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In his Letter to a Friend in Priſon that writ to

him concerning Infant-baptisme. —— The same night I received your Letter, as I was musing on it I fell asleep, and in the midst of my sweet rest I saw a great beautiful City, all of the colour of Azure, and White, and four-square, in a marvellous beautiful composition in the midst of the Sky; The light hereof so inwardly comforted me, that I am not able to express the consolation I had; yea, the remembrance thereof causeth (as yet) my heart to leap for joy; and as *Charity* is no *Churl*, but would others to be partakers of his delight, so methought I called to others, and when we together had beheld the same, by and by to my great grief it vanished.
pag.607. This Dream I take to be of the working of Gods Spirit. I interpret the City the Church, and the appearance of it in the Sky, the heavenly state thereof, and that according to the Primitive Church, which is now in Heaven, men ought to measure and judge of the Church of Christ, and on earth the marvellous Quadrature of the same, the universal agreement in the same, that all here in the Church Militant ought to consent to the Primitive Church throughout the four parts of the world, the wonderful joy I conceived, the unspeakable joy which they have that be at Unity with Christs Primitive Church, and my calling others to the fruition of this Vision, my moving you and others to behold the Primitive Church in all your Opinions concerning Faith, and to conform your self in all points to the same, which is the Pillar of
pag.610. Truth. —— Let the bitter Passion of Christ, which he suffered for your sake; and the horrible torments which the godly Martyrs of Christ have endured before us, and also the inestimable reward of your life to come, which is hidden yet a little while from you with Christ, strengthen, comfort, and encou-

courage you to the end of that glorious race which you are in. *Amen.*

Pikes.

William Piker ſome while before he was laſt taken, was in his Garden reading the Bible; and about twelve a clock of the day, his face being towards the South, there fell down four drops of freſh blood upon his Book, he not knowing from whence it came. Calling his Wife to him, he ſaid, What meaneth this? will the Lord have four Sacrifices? I ſee well enough the Lord will have blood. His will be done and give me grace to abide the trial. Wife let us pray, the day draweth nigh. Afterward he daily looked to be apprehended, till the time came indeed. Fox, *Vol.* 3. *pag.* 879.

Being at the point of death in *Newgate*, ſo that no man looked he ſhould live ſix hours, he declared to them that ſtood by, that he he had been twice in perſecution before, and that now he deſired the Lord, if it were his will, that he might glorifie his Name at the Stake.

Place.

Monſieur Pierre de la Place, Preſident of the *Court of Requeſts* in *France*, when out of that entire love which his Wife bore him, fell down at the feet of one of thoſe bloody Inſtruments of that barbarous *Maſſacre*, 1572. to intreat ſome favour for her Husband. He rebuked her, and told her, That it is not the arm of fleſh we muſt ſtoop unto, but unto God only. Fox, *Vol.* 3 *cont. p.* 62.

Perceiving in his Sons Hat a White Croſs, which through infirmity he had placed there, thinking thereby to ſave himſelf, he ſharply chid him, and commanded him to pluck that mark of ſedition thence, telling him, We muſt now ſubmit to bear the true Croſs of Chriſt.

Pothinus.

Ward, *pag.* 139. *Pothinus*, Bishop of *Lions*, to the President, asking him in the midst of his torments, What that Christ was, answered, If thou wert worthy, thou shouldst know.

Polycarp.

Fox, *Vol.* 1. *pag.* 55. This famous Bishop of *Smyrna*, St. *Johns Disciple*, having been in Prayer three days before his apprehension, in a Vision by night saw the Bed set on fire under his head, and suddenly to be consumed. When he awoke he gave this exposition of the Vision to them that were present, That in the fire he should lose his life for Christs Cause.

When the Pursuers were brought to the Inne where he was, he might have escaped, but would not, saying, *The will of God be done.*

As he was going to the place of Judgment, there came a voice from Heaven (heard by several of his Church) saying, *Be of good Cheer*, Polycarpus, *and play the man.*

When the *Proconsul* bid him say, Destroy these naughty men, he looked up to Heaven, saying, Thou, thou it is, that wilt destroy these wicked naughty men.

The *Proconsul* bidding him defie Christ and he should be discharged, he answered, Fourscore and six years have I been his Servant, yet in all this time hath he not so much as once hurt me; How then may I speak evil of my King and Sovereign Lord, which hath thus preserved me.

The *Proconsul* still urging him to swear by *Cæsar's* prosperity, he replied, If thou requirest this, pretending that thou knowest not what I am, Know then that I am a Christian; and if thou desire to know the Doctrine of Christianity, appoint a day, and thou shalt hear.—— I have thought it my duty

thus

thus to say unto you, forasmuch as we are commanded to give unto the *Governours and Powers ordained of God the honour meet and due to them, and no hurtful unto us.*

The *Proconsul* telling him he had Wild Beasts to whom he would throw him, unless he took a better way: *Polycarp* said, Let them come, we have determined with our selves, that we will not by repentance turn us from the better way to the worse, but conversion were it, that a man turn from things that be evil unto that which is good and just.

Then (replied the *Proconsul*) if thou set not by the wild Beasts, I will cause thee with fire, unless thou repent. Then said *Polycarp*, you threaten me with fire, which shall burn for the space of an hour, and shall be within a little while after put out and extinguished; but thou knowest not the fire of the judgment to come, and of everlasting punishment which is reserved for the wicked and ungodly. But why make you all these delays? Give me what death soever you list.

When they would have tyed him to the Stake with iron hoops, he said, Let me alone as I am, *For he that hath given me strength to come to the fire, shall also give power, that without this provision I shall abide, and not stir in the midst of the fire.*

When his hands were bound behind him, he prayed thus: O Father of thy welbeloved and blessed Son *Jesus Christ*, by whom we have attained the knowledge of thee, the God of *Angels* and *Powers*, and of every creature, and of *all just men*, which live before thee. I give thee thanks that thou hast vouchsafed to grant me this day that I may have my portion among the Number of the *Martyrs*, to drink of the Cup of Christ, unto the resurrection of eternal Life both of Body and Soul, through the ope-

operation of thy holy Spirit, among whom I ſhall this day be received into thy ſight for an acceptable ſacrifice; and as thou haſt prepared and revealed the ſame before this time, ſo thou haſt accompliſhed the ſame, O thou moſt true God, which canſt not lye. Wherefore for all theſe things I praiſe thee, I bleſs thee, I glorifie thee by our everlaſting Biſhop *Jeſus Chriſt*, to whom be glory evermore. *Amen.*

As ſoon as the fire was kindled, ſome of his Church then preſent ſaw this marvellous thing; The fire being like unto a Vault or Roof of an Houſe, and after the maner of a *Shipmans* ſail filled with wind, compaſſed about the Martyr, as with a certain Wall, and he in the middle of the ſame, not as Fleſh that burned, but as Gold and Silver when it is tried in the fire: They ſmelt alſo a ſavour ſo ſweet, as if Myrrhe, or ſome other precious Balm had given a Scent.

When they ſaw that his body could not be conſumed by fire, one thruſt him through with a Sword, which being done, ſo great a quantity of blood ran out of his body, that the fire was quenched therwith.

Polycarp going with St. *John* to a Bath at *Epheſus*, and eſpying *Cerinthus* the Heretick in it, ſaid *Fugiamus etiam*, &c. Let us depart ſpredily, for feare leſt the Bath wherein the Lords adverſary is, do fall upon us.

See Mr. Clarks first Volume of Lives, p. 5. &c.

He ſo deteſted Hereticks, that when *Marcion* (of his former acquaintance) met him at *Rome*, and wondring that he took no notice of him, ſaid unto him, Doſt thou not know me *Polycarp*? Yes (ſaith he) I know thee well, O Thou art the eldeſt Son of the Devil.

His manner was to ſtop his ears, if at any time

e heard the wicked speeches of Hereticks, and to hun those very places, where such speeches had een uttered.

He suffered Martyrdom in the seventh year of *Vetus*, *Anno Christi* 170. and of his age 86.

Prætorius.

Atius Prætorius the day before his death, dreamed e saw a Coffin carried, and asking whose it was, e heard this answer, That Christ was to be laid in is Sepulcher, and that he should speedily follow him. When he awaked, he concluded his own death was not far off. Melchior. Adam. in vita ejus, *pag.* 466.

Whereupon he cried out, He that followeth Christ, walks well, not in darkness.

Jesus, be thou merciful to me a miserable sinner, and draw me after thy self.

Prest.

Prest's Wife being asked by the Bishop of *Exeter*, whether she had not an Husband? She answered, That she had an Husband and Children, and had them not: So long as she was at liberty, she refused neither Husband nor Children; but now standing here as I do (said she) in the Cause of Christ and his Truth, where I must forsake Christ or my Husband, I am contented to stick only to Christ my heavenly Spouse, and renounce the other. Fox, *Vol.* 3. *pag.* 889.

Here she making mention of the words of Christ, *He that leaveth not Father or Mother, Sister or Brother, Husband*, &c.

The Bishop told her, That Christ spake that of the holy Martyrs which died because they would not sacrifice to the false gods: so (said she) I will (sir) die than do any worship to that foul [illegible] which with your Mass you make a God.

The Bishop telling her, That if she had been an [illegible] woman, she would not have left her Husband

and

and Children, and run about the Country like a Fugitive: She told him, Sir, I laboured for my living, and as my Master Christ counselleth me, *When I was persecuted in one City, I fled into another.* When I would have my Husband and Children to leave *Idolatry*, and to worship God in Heaven, he with his Children rebuked me, and troubled me. I fled not for whoredom nor for theft, but because I would not be partaker with him and his of the foul *Idol* the Mass.

Pag. 890. During a Months liberty which was granted her by the *Bishop*, she went into the *Cathedral* at Rome, and seeing a *Dutchman* making new Noses to certain fine Images which were disfigured in King *Edwards* time; What a mad man art thou (said she) to make them new Noses, which within a few days shall (all) lose their heads? The *Dutchman* accused her, and laid it hard to her Charge, and she said unto him, Thou art accursed, and so are thy Images. He called her Whore. Nay (said she) thy Images are Whores, and thou art a Whore-hunter, for doth not God say, *You go a whoring after strange gods, figures of your own making.*

Pag. 891. When judgment was given against her, she lifted up her voice, and said, I thank thee, my Lord, my God, this day have I found that I long sought.

This favour they pretended after her her Judgment, That her life should be spared, if she would recant: Nay that I will not (said she) God forbid that I should lose the life eternal for this carnal and short life. I will never turn from my heavenly Husband to my earthly Husband, from the fellowship of Angels to mortal Children: and if my Husband and Children be faithful, then am I their *God is my Father, God is my Mother, God is my Sister, my Brother, my Kinsmen, God is my friend most faithful.*

After her Condemnation she refused to receive [illegible] money from well affected people, saying, I am [illegible] to a City, where money beareth no mastery. [illegible] I am here God hath promised to feed me.

When she was brought to the Stake, without the [illegible] of *Exeter*, in a place called *Sothen bay*, in the [illegible] of *November*, 1558. the Priests again as[illegible] her; but she prayed them to have no more [illegible] with her, and cried still, God be merciful to me [illegible] sinner, God be merciful to me a sinner.

This *Agnes Priest*, or *Prest*, was the sole *Devonshire* Martyr (saith Dr. *Fuller*) under the reign of Queen *Mary*: Wherefore as those Parents, which have [illegible] one Child, may afford it the better attendance, [illegible] more at leisure: So seeing by Gods goodness we [illegible] but this single Native of this Country, yea [illegible] this Diocess, we will inlarge, &c. (1) Her [illegible] Name, which Mr. *Fox* could not learn [illegible] have recovered from another excellent Author, [illegible] in *Hollingshead*, *pag.* 1309, (2) I am [illegible] by the Inhabitants thereabout, that she [illegible] at *Northcot* in the Parish of *Boynton*, in the County of *Cornwall*, &c. (3) She was a simple wo[illegible] to behold, thick, but little and short in sta[illegible] about four and fifty years of age. (4) She [illegible] visited on *Munday* the fourth week in *Lent*, [illegible] *Phil.* & *Mar.* 2. and 3. before *W. Stanford*, [illegible] of the *Affine*: So that we may observe more [illegible] formality was used about the condemnation of [illegible] poor woman, than any Martyr of far greater [illegible] (5) Her own Husband and Children were [illegible] greatest Persecutors, from whom she fled; be[illegible] they would force her to be present at Mass. [illegible] She was condemned by Bishop *Troublefield* Bi[illegible] of *Exeter*, &c. yea she was the only person [illegible] those persecution Bishop *Troublefield* did appear; and

The History of the Worthies of Engl. pag. 249. 250.

and it is justly conceived that *Blackstone* his Chancellour was more active than the Bishop in procuring her death.

Potten.

Fox, *Vol.* 3. *pag.* 678. *Agnes Potten* of *Ipswich*, in a night a little before her death, being asleep in her bed, saw a bright burning fire, right up as a Pole, and on the side thereof she thought there stood a number of Queen Mary's Friends looking on, then (being asleep) she seemed to muse with her self, whether her fire should burn so bright or no. And indeed her suffering was not far unlike her dream.

At the Stake she and *Joan Trunchfield*, who suffered with her, required the people to credit, and to lay hold on the Word of God, and not upon mans devices and inventions; and to despise the *Ordinances and Institutions of the Romish Antichrist*, with all his superstitious and rotten Religion.

Pufices.

Ward, *pag.* 142. Shut thine eyes but a while (said *Pufices* to an old man trembling at Martyrdom) and thou shalt see Gods Light.

R.

Rabeck.

Fox, *Vol* 3. *cont. pag.* 5 *John Rabeck*, a *French* Martyr, being urged to pronounce *Jesu Maria*, conjoyned in one Prayer, boldly answered, *That if his Tongue should but offer to utter those words at their bidding, he himself would bite it asunder with his teeth.*

Ramus.

Videvitam ejus a *Theophilo Banesio* descriptam in *P. R. Commen. de Relig. Christ.* , The great crime that the *Sorbonists* objected against *Peter Ramus*, and for which he suffered much, was, That by opposing *Aristotle* he enervated Divinity. Whence we may see what a Divinity they were for, who made *Aristotle* the

Master thereof, who laughs at the Creation of the World, Divine Providence, and the Immortality of the Soul: and slighting Life eternal, placed the happiness of man in this mortal Life only, and left nothing for man after death, then to have it said, he was happy: in a word, who denied humane felicity from mans ability, and not from divine grace.

In his adverse condition he would comfort himself with the following Verses:

1. *Committe vitam, rem, decus,*
Dei unius arbitrio,
Animi tibi ex sententia
Consulta reddet omnia.
Illustris aurora ut jubar,
Tua facies ut sit æquitas,
Ut luce virtus sit tua
Meridiana clarior.

In English thus;

Commit to God, life, wealth, and name,
And what thou wilt shalt have the same.
Thy righteousness shall shine more clear,
Than the light of the morning Star.

2. —— *Deus dabit his quoque finem,*
Durate, vosmet rebus servate secundis.

——*These shall not want an end.*
Bear up, and wait till God doth better send.

That which he first disliked in Popery, was their detestable idolatry in corrupting the second Commandment, and the Sacrament of the Lords Supper,

When

When in the *Possine* Synod, he heard the Cardinal of *Lorain* acknowledge, That the first of the fifteen Centuries since Christ was a truly golden Age; but the rest were so much the worse, by how much they farther departed from the first, *Peter Ramus* concluded, *That the age of Christ and his Apostles was to be restored, and chosen.*

When the Civil Wars brake forth in *France* for Religion, he went into *Germany*, and at *Heidelberg*, having made to *Treuselius* and the Church a Confession of his Faith, he received the Sacrament of the Lords Supper in that Church.

'After his Conversion he daily did read the Old 'and New Testament, and out of each Chapter 'collected an Index, containing Rules and Exam-'ples relating to both the parts of Christian Do-'ctrine, viz. Faith, and the Actions of Faith, and 'so made his Commentaries; and certainly he had 'made much greater progress in Divinity, had he 'not been so soon (not much above two years) af-'ter his conversion taken away by a violent death.

When in that horrid Massacre at *Paris*, begun *Aug.* 24, 1572. he was mortally wounded, *Aug.* 26. in the seven and fiftieth year of his age, he was heard to commend his soul to God in these words, *O Jehovah, against thee only have I sinned, and done evil before thee. Thy judgments are truth and righteousness. Have mercy upon, and pardon my Murtherers; for they know not what they do.*

Read.

See the Ecclesiastical History of Scotland, pag. 2.

Some of the Articles that were exhibited against *Adam Read*, and other *Scotch* Confessors, were these following. (1) 'That Images are not to be 'had in the Kirk, nor to be worshipped. (4) That 'it is not lawful to fight for the Faith, nor to de-'fend the Faith by the Sword, if we be not driven

to

'to it by necessity, which is above all Law. (12) That 'the Pope is not the Successor of *Peter*, but where 'he said, Go behind me Satan. (17) That the 'Pope exalts himself against God, and above God. '(19) That the blessings of the Bishops (of dumb 'Dogs they should have been stiled) are of no va-'lue. (20) That the excommunication of the Kirk 'is not to be feared, if there be no true cause for 'it. (29) That we are no more bound to pray in 'the Kirk, than in other places. (32) That the 'Pope is the head of the Kirk of Antichrist. '(34) That they which are called Princes and 'Prelates in the Church, are Thieves and Rob-'bers. By these Articles exhibited in the year 1494 '(which God of his merciful providence caused the 'enemies of his Truth to keep in their Registers) 'may appear how God retained some spark of light 'in *Scotland* in the time of greatest darkness.

Pag. 3.

When Arch-Bishop *Blacater* asked *Adam Read*, Whether be believed that God was in Heaven, he answered, *Not as I do the Sacraments seven.* Whereupon *Blacater* insultingly said unto the King, Sir, Lo, he denies that God is in Heaven: Whereat the King wondring, said, *Adam Read* what say you? He answered, *May it please your Majesty to hear the end between the Churle and me:* and therewith turned to the Bishop, and said, *I neither think nor believe, as thou thinkest, that God is in Heaven, though I am most assured, that he is not only in Heaven, but also in the Earth; but thou and thy Faction declare by your works, that either you think there is no God at all, or else that he is so set up in Heaven, that he regards not what is done on Earth; for if thou firmly believedst that God were in Heaven, thou shouldst not make thy self Check-mate to the King, and altogether forget that charge that Jesus Christ the Son of God gave to his Apo-*

Pag. 3.

 stles,

ſtles, to preach the Goſpel, and not to play the proud Prelates, as all the rabble of you do this day. And now Sir (ſaid he to the King) *judge you whether the Biſhop or I believe beſt, that God is in Heaven.*

Then the King ſaid to him, *Adam Read*, Wilt thou burn thy Bill? He anſwered, *Sir, the Biſhop and you will.*

Ridley.

Fox, *Vol.* 2. *pag.* 788. Dr. *Nicholas Ridley*, then Biſhop of *London*, went about *Septemb.* 8. 1552. to ſee the Lady *Mary*, and offered to preach before her: but ſhe told him, The door of the Pariſh Church adjoyning ſhall be open to you, if you come, and you may preach if you liſt; but neither I, nor any of mine ſhall hear you. *Madam* (ſaith he) *I truſt you will not refuſe Gods Word.* I cannot tell (ſaid ſhe) what you call Gods Word, that is not Gods Word now, that was Gods Word in my Fathers days. *Gods Word* (ſaith he) *is all one in all times, but hath been better underſtood, and practiſed in ſome Ages than in others.*——

After this Conference, Sir *Thomas Wharton*, one of the Lady *Mary*'s Officers, brought the Biſhop to the place where they dined: but the Biſhop after he had drunk, pauſing a little while, and looking very ſadly, brake out into theſe words, *Surely I have done amiſs. Why ſo*, ſaid the Knight? *For I have drunk* (ſaid he) *in that place, where Gods Word offend, hath been refuſed: whereas if I had remembred my duty, I ought to have departed immediately, and to have ſhaken off the duſt of my feet for a teſtimony againſt this Houſe.*

'These words were ſpoken by the Biſhop with 'ſuch vehemency, that ſome of the Hearers after-'wards confeſſed, That their hair ſtood upright up-'on their heads. This done the Biſhop departed.

In

In the time of Queen *Jane*, in his Sermon at *Paul's* Cross, he prophesied as it were, 'That if 'ever the Lady *Mary* were Queen, she would 'bring in Forreign Power to reign over them, be- 'sides the subverting the Christian Religion then 'established. Fox *Vol.* 3. *pag.* 16.

Shortly after this Sermon Queen *Mary* was proclaimed, and D. *Ridley* speedily repaired to *Fremingham* in *Suffolk*, to Queen *Mary*, but had but cold welcome there: he was spoiled of his Dignity, and sent back upon a lame halting Horse to the *Tower*.

In the *Tower* he was sometimes invited to the Lieutenants Table, where he had conference with Secretary *Brown*, &c.

In that Conference. —— *It is not in Scripture* (said Dr. *Ridley*) *as in the witness of men, where a number is credited more than one. A multitude of affirmations in Scripture, and one affirmation is all one as to the truth of the matter. That which any one of the Evangelists spake, inspired by the Holy Ghost, is as true as that which is spoken by them all. What* John *saith of Christ, I am the door of the Sheep, is as true as what* Matthew, Mark, Luke, *&c. say, This is my body; but the Scripture words are only true in the sense in which they were spoken. —— As for Unity, I embrace it, so it be with Verity, and joyned to our Head Christ. —— For Antiquity, I am perswaded that to be true which* Ireneus *saith, That which is first, is true. Our Religion was first truly taught by Christ himself and his Apostles, &c. —— You know I were a very fool, if I would in this matter dissent from you, if that in my conscience the Truth did not inforce me so to do. Ye perceive I trow, it is out of my way, if I esteemed worldly gain.* Pag. 42. Pag. 43.

Afterwards he was sent out of the *Tower* with

Cranmer and *Latimer* to dispute at *Oxford*.

Pag. 49. When he was the first time brought before the Commissioners, they asked him, Whether he would dispute or no? He answered, *That as long as God gave him life, he should not only have his heart, but also his mouth and Pen to defend his Truth.*

Pag. 82. In his Protestation before his Disputation.—— 'Whilst I weighed with my self how great a charge 'of the Lords Flock was of late committed to me, 'for which I am certain I must render an account 'to my Lord God, &c. and that moreover by the 'command of the Apostle *Peter*, I ought to be ready always to give a reason of the hope that is in 'me with meekness and reverence unto every one, 'that shall demand the same. Besides this considering my duty to the Church of Christ, and to your 'Worships, being Commissioners by publick Authority, I determined to obey your command in 'openly declaring to you my mind touching the 'Propositions which you gave me. And albeit '(plainly to confess unto you the truth in these 'things, which ye now demand of me) I have 'thought otherwise in times past, then now I do; 'yet (God I call to record unto my soul, I lye not) 'I have not altered my judgment, as now it is, either by constraint of any man, or Laws, or for 'the dread of any dangers of this World, or for any 'hope of commodity, but only for love of the 'Truth revealed to me by the grace of God (as I 'am undoubtedly perswaded) in his holy Word, 'and in the reading of the Ancient Fathers.

Pag. 83. Dr. *Weston* telling him, What he said contained only evasions and starting holes. *I cannot* (said Dr. *Ridley*) *start far from you, I am captive and bound.* *Bertram* (said he) *was the first that pulled me by the Ear, and that first brought me from the common way*

of

of the Popish Church, and caused me to search more diligently and exactly both the Scriptures and the Writings of the old Ecclesiastical Fathers in this matter.

When he was condemned by them for an Here- *Pag. 91.*
tick, he said, *Although I be not of your Company, yet doubt I not but my Name is writ in another place, whether this sentence will send us sooner, than we should come by the course of Nature.*

In his Letter to Dr. *Cranmer.* ++— 'I wish you *Pag. 93.*
'might have seen these nine Answers before I had
'delivered them, that you might have corrected
'them: but I trust in the substance of the matter,
'we do agree fully, both led by one Spirit of Truth,
'and both walking after one Rule of Gods Word.
'— I trust the day of our delivery out of all mise-
'ries, and of our entrance into perpetual rest, and
'unto perpetual joy and felicity draweth nigh. The
'Lord strengthen us with his mighty Spirit of
'Grace. — Pray for me I pray you, and so shall
'I for you.' The Lord have mercy of his Church,
'and lighten the eyes of the Magistrates, that Gods
'extreme plagues light not on this Realm of *Eng-*
'*land.*

Turn or burn.

In his Letter to Mr. *Latimer* in Prison.— 'I *Pag. 433.*
'pray you good Father, let me have one draught
'more of your Cup, wherein you mingle to me pro-
'fitable with pleasant to comfort my stomack; for
'surely except the Lord assist me with his gracious
'aid in the time of his Service, I know I shall but
'play the part of a white-liver'd Knight. But truly
'my trust is in him, that in mine infirmity he should
'try himself strong, and that he can make the Cow-
'ard in his Cause to fight like a man.

'Sir, Now I daily look when *Diotrephes* with his

'Warriours ſhall aſſault me: wherefore I pray
'you good Father, for that you are an old Souldier,
'and an expert Warriour, and (God knoweth) I
'am but a young Souldier, and as yet of ſmall expe-
'rience in theſe fights, help me I pray you to buc-
'kle mine harneſs. And now I would have you to
'think, that thoſe darts art caſt at my head, by ſome
'one of *Diotrephes*, or *Antonius* his Souldiers, (By
'*Antonius* he meant ſome Popiſh Perſecutour, as
'*Winchester*, alluding thereby to the Story of *Victor*
'l. 3. *De Perſecut. Aphri.*)

Object. 1. All men marvel greatly why you do not go to Maſs, which is a thing (as you know) now much eſteemed of all men, yea, of the Queen her ſelf.

Anſw. *Becauſe no man that layeth hand on the plough,*
Luke 9. *and looketh back, is fit for the Kingdom of God; and*
alſo for the ſame cauſe why St. Paul *would not ſuffer*
Timothy *to be circumciſed, which is, that the Truth of*
Gal. 2. *the Goſpel might remain with us uncorrupt,* Gal. 2. *And*
again, If I build again the things which I deſtroyed, I
make my ſelf a Treſpaſſer. This is alſo another cauſe,
leſt I ſhould ſeem by outward fact to allow the thing,
which I am perſwaded is contrary to ſound Doctrine, and
ſo ſhould be a ſtumbling block to the weak. But woe be
to him by whom offence cometh, Mat. 18. *It were better*
for him that a Milſtone were hanged about his neck, and
he caſt into the midſt of the ſea.

Pag. 434. *Object.* 2. Have not you uſed in times paſt to ſay Maſs your ſelf, and therefore why will you not now vouchſafe once either to hear it, or ſee it.

Anſw. *I confeſs unto you my fault and ignorance;*
but know you, that for theſe matters I have done penance
long ago, both at Paul's *Croſs, and at* Cambridge, *and*

I

I trust God hath forgiven me mine offence, for I did it ignorantly.

Object. 3. But you know how great a crime it is to separate your self from the Communion or Fellowship of the Church, and to make a Schism or Division.

Answ. *I know that the Unity of the Church is to be retained by all means, and the same to be necessary to salvation; but I do not take the Mass, as it is at this day, for the Communion of the Church, but a Popish device,* &c.

Object. 4. Admit there be a fault in the Mass, do not you know both by *Cyprian* and *Augustine* that Communion of Sacraments doth not defile a man, but consent of deeds; if you do not consent to the fault in the Mass, why do you trouble your self in vain?

Answ. *Forasmuch as things done in the Mass tend openly to the overthrow of Christs Institution, I judge that by no means, either in word or deed, I ought to consent unto it. What is objected out of the Fathers is meant of them who suppose they are defiled, if any secret vice be either in the Ministers, or in them that communicate with them, and not of them which do abhor superstition, and wicked traditions of men, and will not suffer the same to be thrust upon themselves, or upon the Church in stead of Gods Word, and the truth of the Gospel.*

Object. 5. The Mass is the Sacrament of Unity, &c.

Answ. *It's true, the Bread which we break, according to the Institution of the Lord, is the Sacrament of the Unity of Christs mystical Body; for we being many are one Bread, and one Body, forasmuch as we are partakers all of one Bread. But in the Mass the Lords Institution is not observed, for we are not all partakers of one Bread, but one devoureth all,* &c. *So that as it is used* Pag. 435.

it may seem a Sacrament of singularity, &c. ——

Pag. 438, 439. *Object.* 12. Is not abstaining from the Church by reason of the Mass contrary to the examples of the Prophets and Apostles of Christ? ——

Answ. *It can no where be shewed, that the Prophets, or Christ, or his Apostles did in the Temple communicate with the people in any kind of worshipping forbidden by the Law of God.* —— *How else I pray you can you understand that St.* Paul *alledgeth, when he saith,* 2 Cor. 6. *What concord hath Christ with Belial? or what part hath the Believer with the Infidel? or how agreeth the Temple of God with Images? For ye are the Temple of the Living God, as God himself hath said, I will dwell among them, and will be their God, and they shall be my people; wherefore come out from among them, and separate your selves from them (saith the Lord) and touch no unclean thing, so will I receive you, and will be a Father unto you, and you shall be my sons and daughters, saith the Lord God Almighty.*

Object. 14. For so much as you are so stifly, I will not say obstinately, bent, and so wedded to your Opinion, that no gentle exhortations and wholsome counsels, no other kind of means can call you home to a better mind; there remaineth that which in like cases was wont to be the only remedy against stiff-necked and stubborn persons, that is, you must be hampered by the Laws, and compelled either to obey, whether you will or no, or else suffer that which a Rebel to the Laws ought to suffer? —— Do you not know, that refusing to obey the Laws of the Realm, is the readiest way to stir up Sedition and Civil War? It is better that you should bear your own sin, then that through the example of your breach of the common Laws, the common quiet should be disturbed. How can you say you will be

the Queens true Subject, when as you do openly profess you will not keep her Laws.

Answ. —*I grant it to be reasonable, that he that by words and gentleness cannot be made to yield to that which is right and good, he that will not be subject to Gods Word, should be punished by the Laws.*

—*These things ought to take place against him who refuseth to do that is right and just, according to true godliness, not against him which cannot bear superstitions quietly, but doth hate and detest from his heart such kind of proceedings, and that for the glory of the Name of God.* —*Whosoever love their Country in Truth, i. e. in God, they will always judge (if at any time the Laws of God and man are contrary) that a man ought rather to obey God then man; and they that think otherwise,* Pag. 440. *and pretend a love to their Country, for asmuch as they make their Country to fight as it were against God, in whom consisteth the only stay of that Country, such are to be judged most deadly enemies and Traitors to their Country.* —*Satan indeed hath ever this dart in readiness to hurl against his Adversaries, to accuse them of Sedition, that he may bring them if he can in danger of the higher Powers. Thus* Ahab *said unto* Elias, *Art thou he that troubleth Israel? The false Prophets complained of* Jeremy *to their Princes, that his words were seditious, and not to be suffered. The Scribes and Pharisies accused Christ as a seditious person, and one that spake against* Cæsar. *Did not they at the last cry, If you let this man go, you are not* Cæsars *friend? Thus the Orator* Tertullus *accused* Paul *before* Felix *the Deputy, We have found this man (saith he) a pestilent fellow, and a stirrer up of Sedition unto all the Jews in the whole World. But were these indeed seditious persons? God forbid; but they were of men falsly accused, and wherefore I pray you? but because they reproved before the People their guiles, superstitions and deceits,* —*A man indeed*

ought

ought to obey his Prince, but in the Lord, and never againſt the Lord; for he that knowingly obeyeth his Prince againſt God, doth not a duty to the Prince, but is a deceiver of the Prince, and a helper to him to work his own deſtruction. He is alſo unjuſt which giveth not to the Prince that is the Princes, and to God that is Gods. ——*Hitherto you ſee (good Father) how I have in words only made a flouriſh before the fight which I ſhortly look for, and how I have begun to prepare certain kind of weapons to fight againſt the adverſary of Chriſt.* —— *And here methinks I ſee you ſuddenly lifting up your head to Heaven after your manner, and then looking upon me with your Prophetical Countenance, and ſpeaking thus unto me, Truſt not my* Son *(I beſeech you vouchſafe me the honour of this Name, for in ſo doing I ſhall think my ſelf both honoured and loved of you) Truſt not to theſe word-weapons; for the Kingdom of God is not in words but in power. Remember always the words of the Lord, Do not imagine aforehand what and how you will ſpeak; for it ſhall be given you even in that ſame hour what ye ſhall ſpeak,* Mat. 10. *For it is not ye that ſpeak, but the Spirit of your Father that ſpeaketh in you,* Mar. 11. *I pray you therefore (Father) pray for me, that I may caſt my whole care on him, and truſt on him in all perils; for I know and am ſurely perſwaded, that whatſoever I can think aforehand is nothing, except he aſſiſt me with*
Pag. 441. *his Spirit when the time is.* ——*Pray that I may out of a true Faith ſay with* David, *I will not truſt in my bow, and it is not my ſword that ſhall ſave me,* Pſal. 44. *For he hath no pleaſure in the ſtrength of an horſe,* &c. *But the Lord delights in them that fear him, and put their truſt in his mercy. I beſeech you Pray, pray, pray, that I may enter this fight only in the Name of God.* ——

In his Letter to Mr. *Bradford* and his Fellow-Priſoners. —— 'How joyful it was to us to hear 'the report of Dr. *Tailor*, and of his godly Confeſ-

'ſion,

'sion, &c. I assure you it is hard for me to express. 'Blessed be God which was and is the Giver of that 'and of all godly strength and stomack in the time 'of adversity.——It is not the slanderers evil tongue Pag. 442. 'but a mans evil deed that can with God defile a 'man; and therefore with Gods grace ye shall ne- 'ver have cause to doubt but that we will conti- 'nue, &c. Sir, Blessed be God, with all our evil 'reports, grudges and restraints we are merry in 'God, and all our cure and care is and shall be (by 'Gods grace) to please and serve him of whom we 'look and hope after these temporal and momenta- 'ry Miseries to have eternal joy and perpetual feli- 'city with *Abraham*, &c. through Jesus Christ our 'Lord.

In his Letter to his *Cousin*. — 'I can do no less 'than lament their case, who for fear of trouble or 'loss of goods will do in the sight of the World 'those things they know and are assured are contra- 'ry to the Will of God, being assured their end 'will be so pitiful (without speedy repentance) that 'I tremble to think of it. —— Alas! such as should 'in this dangerous time have given you and me 'comfortable instructions have perswaded us to fol- 'low (I lament to rehearse it) superstitious Idola- 'try: yea, and the worst of all is, they seek to prove 'it by Scriptures. The Lord for his mercy turn 'their hearts. *Amen*.

In another Letter to Mr. *Bradford*. — 'Oh dear Pag. 444. 'Brother, seeing the time is now come, wherein it 'pleaseth the Heavenly Father for Christ our Savi- 'our his sake to call upon you, and to bid you come, 'happy are you that ever you were born thus to be 'found awake at the Lords Calling. —— If it be not 'the place that sanctifieth the man, but the holy 'man doth by Christ sanctifie the place, then hap-

'py

'py and holy shall be that place wherein thou shalt 'suffer, and which shall be sprinkled over with thy 'ashes in Christs Cause. All thy Countrey may re-'joyce of thee, that it ever brought forth such an 'one which would render his life again in his 'Cause of whom he had received it.——

'We do look now every day when we shall be 'called on, blessed be God. I ween I am the weak-'est many ways of our company, and yet I thank 'our Lord God and Heavenly Father by Christ, 'that since I heard of our dear Brother *Rogers* his 'departing, and stout confession of Christ and his 'Truth even unto death, my heart (blessed be God) 'rejoyced of it, that since that time I never felt any 'lumpish heaviness in my heart, as I grant I have 'felt sometimes before. Oh good Brother, blessed 'be God in thee, and blessed be the time that ever 'I knew thee.

In his Letter to the *Brethren* imprisoned.—'What worthy thanks can we render unto the 'Lord for you my Brethren, namely, for the great 'consolation which through you we have received 'in the Lord, who notwithstanding the rage of Sa-'tan, that goeth about by all manner of subtile 'means to beguile the World, and also busily labou-'reth to restore and set up his Kingdom again that 'of late began to decay and to fall to ruine, ye re-'main still unmoveable as men grounded upon a 'strong rock. And now albeit that Satan by his 'Souldiers and wicked Ministers dayly (as we hear) 'draweth numbers unto him; so that it is said of 'him, That he plucketh even the Stars out of Hea-'ven whiles he driveth into some men the fear of 'death, and loss of all their Goods, and offereth un-'to others the pleasant baits of the World, &c. to 'the intent they should fall down and worship not

'the

'the Lord but the Dragon, the old Serpent, which 'is the Devil, that great Beast and his Image, and 'should be enticed to commit fornication with the 'Strumpet of *Babylon*, &c. Yet blessed be God the 'Father of our Lord Jesus Christ, which hath given 'unto you a manly courage, and hath so strengthned 'you in the inward man by the Power of his Spirit, 'that you can contemn as well all the terrours as 'also the vain allurements of the World, esteeming 'them as meer trifles and things of nought.—— In 'the Faith of Christ stand ye fast my Brethren, and 'suffer not your selves to be brought under the 'yoke of bondage and superstition any more, and 'be of good comfort, and remember that our grand 'Captain hath overcome the World. ——We never *Pag.* 445. 'had a better or more just cause either to contemn 'our life or shed our blood, we cannot take in hand 'the defence of a more certain, clear and manifest 'Truth. ——Shall we or can we receive and ac-'knowledge any other Christ instead of him, who 'is alone the everlasting Son of the everlasting Fa-'ther, *&c.* Let such wickedness my Brethren, let 'such horrible wickedness be far from us. —— 'What can your Adversaries else do unto you by 'persecuting you, and working all cruelty and vil-'lany against you, but make your Crowns more 'glorious, yea beautifie and multiply the same, *&c.*

In another Letter to the *Brethren*. —— 'Now e-ven now (out of doubt Brethren) the pit is opened against us, and the locusts begin to swarm, and *Abaddon* now reigneth; ye therefore (my Bre-thren) which pertain unto Christ, and have the Seal of God marked in your foreheads, *i. e.* are sealed with the Earnest of the Spirit to be a pecu-liar people of God, quit your selves like men, and be strong; for he that is in us is stronger than he which

'which is in the World, and ye know all that is born
'of God overcometh the World, and this is our vi-
'ctory that overcometh the World, even our Faith.
'Let the World fret, let it rage never so much, be
'it never so cruel and bloody, yet be sure that no
'man can take us out of the Fathers hands; for he
'is greater then all, &c. Who shall lay any thing
'to the charge of Gods Elect? &c. Who shall sepa-
'rate us from the love of Christ? Shall tribulati-
'on? &c.

In his Letter to Mr. *West* his *quondam* Chaplain.
—— 'I wish you grace in God, and love of the
'Truth, without which truly established in mens
'hearts by the mighty hand of the Almighty God,
'it is no more possible to stand by the Truth in
'Christ in time of trouble, then it is for the wax to
'abide the heat of the fire. —— I am perswaded
'Christs words to be true, *Whosoever shall confess*
'*me before men, him will I confess also before my*
'*Father which is in Heaven*; and I believe that no
'earthly Creature shall be saved, whom the Re-
'deemer and Saviour of the World shall before his
'Father deny. —— If you had wished that neither
'fear of death, nor hope of worldly prosperity
'should lett me to maintain Gods Word and his
'Truth, which is his glory and true honour, it
'would have liked me well. You desire me for
'Gods sake to remember my self: Indeed it is now
'time so to do, for so far as I can perceive, it stand-
'eth me upon no less danger than of the loss both
'of body and soul, and I trow then it is time for a
'man to awake, if any thing will awake him. He
'that will not fear him that threatneth to cast both
'body and soul into everlasting fire, whom will he
'fear? With this fear O Lord fasten thou together
'our frail flesh that we never swerve from thy Laws.

'You

'You say you have made much suit for me; God
'grant that you have not in suing for my worldly
'deliverance impaired and hindred the further-
'rance of Gods Word and his Truth.——To write Pag. 447.
'unto these whom you name, I cannot see what it
'will avail me; but this I would have you know,
'That I esteem nothing available for me, which al-
'so will not further the glory of God.

——'Sir, How nigh the day of my dissolution
'and departure out of this World is at hand I can-
'not tell, the Lords Will be fulfilled how soon so-
'ever it shall come.——

'My conscience moves me to require both you
'and my Friend Dr. *Harvey* to remember your
'promises made to me in times past of the pure set-
'ting forth and preaching of Gods Word and his
'Truth. These promises although you shall not
'need to fear to be charged with them of me here-
'after before the World, yet look for none other
'but to be charged with them at Gods hand. My
'conscience and the love I bear you biddeth me
'now say unto you both in Gods Name, fear God
'and love not the World; for God is able to cast
'both soul and body into Hell fire.

——'What is it else to confess or deny Christ
'in this World, but to maintain the Truth taught in
'Gods Word, or for any worldly respect to shrink
'from the same. He that will wittingly forsake ei-
'ther for fear or gain of the World any one open
'Truth of Gods Word, if he be constrained he will
'assuredly forsake God and all his Truth, rather
'than he will endanger himself to lose, or to leave
'that he loveth indeed, better than he doth God
'and the Truth of his Word. I like very well your
'plain speaking, telling me I must either agree or
'die. Sir, I know I must die, whether I agree or
'no.

'no. But what folly were it then to make such an
'agreement by the which I could never escape the
'death which is common to all, and also incur the
'guilt of death and eternal damnation? Lord grant
'that I may utterly abhor and detest this damnable
'agreement so long as I live.

'If you do not confess and maintain to your
'power, and knowledge that which is grounded
'upon Gods Word, but will either for fear, or gain
'of the World shrink and play the Apostate, trusted
'you shall die the death.

Pag. 448. In his Letter to Mr. *Grindall*, then in *Exile* at *Frankford* afterward Arch-Bishop of *Canterbury*:—

'Rejoyce in the Lord, and as you love me and the
'other my Reverend Fathers and Companions
'(which undoubtedly are *gloria Christi*) lament not
'our state, but I beseech you to give to our Heavenly Father for his endless mercies and unspeakable benefits even in the midst of all our troubles
'given to us most hearty thanks; for know ye that
'as the weight of his Cross hath encreased upon us,
'so he hath not, nor doth he cease to multiply his
'mercies to strengthen us, and I trust, yea by his
'grace I doubt nothing, but he will so do for Christ
'our Masters sake even to the end. [illegible] your
'old Companion, and sometime my Chaplain, he
'hath relented, but the Lord hath shortned his
'days; soon after he had said Mass against his
'conscience, he pined away, and died for sorrow.

Pag. 449. '—My daily Prayer is (as God doth know) that
'by Gods grace shall be so long as I live in the
'World for you my Dear Brethren that are fled
'of your own Countrey, because you will rather
'forsake all worldly things than the Truth of God's
'Word, that God our eternal Father, for our Saviour
'our Christs sake will daily encrease in you the
'gra-

gracious gift of the Heavenly Spirit to the true
setting forth of his Glory and Gospel, and make
you to agree Brotherly in the Truth of the same,
that there arise no root of bitterness among you
that may infect that good seed which God hath
sown in your hearts already, and that your life
may be pure and honest, according to the Rule of
Gods Word, that others may be in love with your
Doctrine and with you, and glorifie our Father
which is in Heaven.—— Now we expect nothing
but the Triumphant Crowns in the Lord of our
Confession from our old Enemy. I commend my
self humbly and heartily to your Prayers, Dr.
Grindal, and to the rest of the Brethren with you,
dearly beloved by me in the Lord, *viz. Cheek*,
Cox, *Tabner*, *Exeter*, *Sampson*, *Chambers*, &c. and
others who love the Lord in Truth. I commend
also to you my Reverend Fathers and Fellow-Pri-
soners in the Lord, *Thomas Cranmer*, how most
worthy the Name of a true and great Shepheard,
yea Arch-Bishop, and *Hugh Latimer*, that old Soul-
dier of Christs, and the true Apostle of our *English*
Nation.

In his *Letter* to *Augustine Bernher*. ——Brother
Augustine, I bless God with all my heart in his ma-
nifold merciful gifts, given unto our dear Bre-
thren in Christ; specially to our Brother *Rogers*, &c.
and also to *Hooper*, *Saunders*, and *Taylor*, whom it
hath pleased the Lord to set in the Forefront of the
Battel against his Adversaries, and hath endued
them all (so far as I can hear) to stand in the Con-
fession of his Truth, and to be content in his Cause,
and for his Gospels sake to lose their Lives. And
moreover, and without end, blessed be our Heaven-
ly Father, for our dear and entirely belov'd Bro-
ther *Bradford*, whom now I perceive the Lord cal-

leth for; for I ween he will no longer suffer him to abide among the adulterous and wicked Generation of this World. I doubt not but he hath holpen those which are gone before in their Journey, that is, hath animated and encouraged them to keep the high-way, and so to run, that at length they might obtain the Prize. The Lord be his comfort, whereof I do not doubt; I thank God heartily that ever I was acquainted with him, and that ever I had such an one in my house. I trust to God it shall please him of his goodness to strengthen me to make up the Trinity out of *Paul*'s Church to suffer for Christ, &c.

The other two he means are the Protomartyr Rogers, *and the Exile* Grindal. *Pag.* 1487.

Upon the thirtieth of *September*, 1555. Dr. *Ridley* (with Father *Latimer*) was brought before the Queens Commissioners to undergo his last Examination. Whilst the Commission was reading he stood bare, till he heard the Cardinal named and the Popes Holiness then he put on his Cap; and being admonished by the Bishop of *Lincoln*, the Popes Delegate, to pull it off, he answered, I do not put it on in contempt of your Lordships, nor of the Cardinal, in that he came of Royal Blood, &c. but that by this my behaviour I may make it appear, that I acknowledge in no point the usurped Supremacy of *Rome*; and therefore I contemn and despise all Authority coming from the Pope. As for taking off my Cap, do as it shall please your Lordships, and I shall be content.

Pag. 1488. When *Lincoln* in a long Rhetorical Speech perswaded him to recant, &c. he said; My Lord, in your Exhortation I have marked, especially three points, which you used to perswade me to leave my Doctrine and Religion; which I perfectly know and am throughly perswaded to be grounded not upon mans imaginations and decrees, but upon the in-

infallible Truth of Christs Gospel, and to look back and return to the *Romish See* contrary to my Oath, contrary to the Prerogative and Crown of this Realm, and especially (which moveth me most) contrary to the expressed Word of God. (1) That the *See* of *Rome* taking his beginning from *Peter*, upon whom (you say) Christ hath Builded his Church, hath in all Ages lineally from Bishop to Bishop, been brought to this time. (2) That the holy Fathers in their Writings from time to time, have confessed the same. (3) That I was once of the same Opinion. For the first.—Christ in saying, Upon this stone, doth not mean *Peter* himself, *&c.* but his Confession, that he was the Son of God, *upon this Rock stone I will build my Church*; for this is the Foundation and Beginning of all Christianity, with word, heart and mind, to confess that Christ is the Son of God. —Christs Church is built not on the frailty of Man, but upon the stable and infallible Word of God, that Christ is the Son of God. —Whilst the *See* of *Rome* continued in the Promotion and setting forth of Gods Glory, and due preaching of the Gospel, the Fathers commended and honoured *Rome*, and so do I; but after the Bishops of that *See*, seeking their own pride and not Gods Honour, set themselves above Kings, challenging to them the Title of Gods Vicar, *&c.* I cannot but with S. *Gregory*, a Bishop of *Rome*, confess, that the Bishop of that place is the very true Antichrist, whereof St. *John* speaketh by the name of the Whore of *Babylon*.—For the third, I cannot but confess I was once of the same Religion you are of, yet so was St. *Paul* a Persecutor of Christ. *Pag.* 489.

Lincoln farther urging him to recant, *&c.* he said, I am fully perswaded that Christs Church is found- ed in every place where his Gospel is truly receiv- *Pag.* 490.

Pag. 491. ved and effectually followed. ——— Your gentleness is the same that Christ had of the High Priests. Your Lordship saith, You have no power to condemn me, nor at any time to put a Man to Death: so the High Priests said, That it was not lawful for them to put any man to death, but committed Christ to *Pilate*; neither would suffer him to absolve Christ, although he sought to do it. What? (said Dr. *Weston*) do you make the King *Pilate*? No Dr. (said *Ridley*) I do but compare your deeds with *Caiaphas*'s deeds and the High Priests, who would condemn no man to death, as you will not, and yet would not suffer *Pilate* to deliver Christ.

92. Being required to answer to his Articles presently, though he had time given him till the morrow, First (said he) I require the Notaries to take and write my Protestation, that to no Point I acknowledg your Authority, or admit you to be my Judges, as you are authorised from the *Pope*, &c.

Pag. 498. At last the Bishop of *Lincoln* with his Cap in his hand desired him to turn. But Dr. *Ridley* made an absolute Answer, That he was fully perswaded the Religion he defended to be grounded on God's Word, and therefore without great offence towards God, great peril and damage of his soul, he could not forsake his Master and Lord God.

For my part (said *Weston*) I take God to witness I am sorry for you. I believe it well my Lord (said *Ridley*) for as much as one day it will be burthensome to your soul.

Pag. 500. After sentence was read against him, the Bishop of *Gloucester* came to his Prison, and would have perswaded him yet to recant, upon promise of the Queens mercy; but he answered him, My Lord you know my mind fully herein, and for the Doctrine which I have taught, my Conscience assures me

me it was found, and according to Gods Word (to his Glory be it spoken) the which Doctrine the Lord God being my helper, I will maintain so long as my tongue shall wag, and breath is within my body, and in confirmation thereof seal the same with my blood. ——Do with me as it shall please God to suffer you, I am well content to abide the same with all my heart. —— The Servant is not above his Master, if they dealt so cruelly with our Saviour Christ, as the Scripture maketh mention, and he suffered the same patiently, how much more doth it become us his Servants. —— The Bishop bidding him to hold his peace, he answered, That so long as his tongue and breath would suffer him, he would speak against their abominable doings, whatsoever hapned unto him for so doing.

When in the degrading of him, they said, We do take from you the Office of preaching the Gospel, &c. Dr. *Ridley* gave a great sigh, and looking towards Heaven, said, O Lord God, forgive them this their wickedness.

After his Degradation, *Brooks* the Bishop of *Gloucester*, refusing to talk with him, he said, Seeing that you will not suffer me to talk, neither will vouchsafe to hear me, what remedy but patience? I refer my cause to my Heavenly Father, who will redress things that be amiss, when it shall please him. Pag. 501.

In his Supplication to the Queen. —— It may please your Majesty, for Christ our Saviours sake, as matter of Conscience (and now not for my self but for other poor men) to vouchsafe to hear and understand this humble Supplication. It is so (Honourable Princess) that whilst I was Bishop of *London*, divers Tenants took Leases of me and the Chapter, for valuable Considerations, but now Bishop

Bonner will not allow those Leases, which must redound to many poor mens utter ruine. Wherefore this is mine humble Supplication, That either their Leases may stand, or their Moneys be restored to them, or their former Leases; now the Fines paid to me may easily be repay'd, if you will be pleased to command some portion of those Goods I left in my house, to be sold for that end. I suppose half of the value of my Plate, will go nigh to restore all such Fines received.

*Pag.*502. When Bishop *Brooks* delivered Dr. *Ridley* to the Bailiffs, charging them not to suffer any to speak with him, and to bring him to the place of Execution when they are commanded; he said, God I thank thee, and to thy praise be it spoken, there is none of you all able to lay to my charge any open or notorious Crime; for if you could, it should surely be laid in my lap. I see very well you play the part of a proud Pharisee (said *Brooks*) exalting and praising your self. No,no,no (said *Ridley*) to Gods Glory only is it spoken. I confess my self to be a miserable wretched sinner, and have great need of Gods help and mercy, and do daily call and cry for the same.

The night before he suffered, his Beard was washed and his Legs, and as he sate at Supper with Mr. *Irish* and Mrs. *Irish*, he invited them to his Marriage; To morrow (said he) I must be married, and was as merry as ever in all his life. Wishing his Sister (he asked his Brother sitting at the Table) Whether she could find in her heart to be there or no; yea, I dare say (said his Brother) with all her heart. I am glad to hear so much of her, said Dr. *Ridley*: At this talk Mrs. *Irish* wept; whereupon Dr. *Ridley* said, O Mrs. *Irish*, you love me not now I see well enough, for in that you weep it doth ap-

pear

pear you will not be at my Marriage, neither are content therewith: Indeed you be not so much my friend as I thought you had been; but quiet your self, though my Breakfast shall be somewhat sharp and painful, yet I am sure my Supper shall be more pleasant and sweet.

When he arose from the Table, his Brother offered him to watch all night with him; but he said, No, no, no, that you shall not, for I mind (God willing) to go to Bed, and sleep as quietly to night as ever I did in my life.

When he espied Mr. *Latimer* at the Stake, he ran to him, embraced and kissed him, and said, Be of good heart Brother, for God will either assuage the fury of the flame, or else strengthen us to abide it.

After Dr. *Smith* had preached on 1 *Cor.* 13. *I give my Body to be burned*, &c. Dr. *Ridley* kneeled down on his Knees towards the Lord *Williams*, &c. and said, I beseech you my Lord, even for Christs sake, that I may speak but two or three words. Whereupon the Bayliffs, and Dr. *Marshal*, Vice-Chancellor of *Oxford*, ran hastily to him, and with their hands stopped his mouth, and said, Mr. *Ridley*, if you will recant, you shall not only have liberty to speak, but your life. Not otherwise (said *Ridley*) No, said *Marshal*: Well, said Dr. *Ridley*, so long as the breath is in my Body, I will never deny my Lord Christ and his known Truth. Gods Will be done in me. ——I commit our Cause to Almighty God, who shall indifferently judg all. *If Pag.* 503.

Being in his shirt, he said, O Heavenly Father, I give unto thee most hearty thanks, for that thou hast called me to be a Professor of thee even unto death. I beseech thee, Lord God, take mercy upon this Realm of *England*, and deliver the same from all her enemies.

To the *Smith* he said, Good Fellow knock the Chain hard; for the Flesh will have its course.

When his Brother brought him Gun-powder, he said, I will take it to be sent of God, therefore I will receive it as sent of him.

To my Lord *Williams*, he said, My Lord, I must be a Suitor to you for divers poor men, and my Sister, *&c.* There is nothing in all this World troubleth my conscience, (I praise God) this only excepted.

When he saw the fire flaming towards him, he said, Into thy hands, O Lord, I commend my Spirit. Lord receive my soul, Lord have mercy upon me.

Pag. 505. In his Letter to all his true Friends, I warn you all that you be not amazed, or astonied, at the kind of my departure and dissolution; for I assure you I think it the most honour that ever I was called to in all my life, and therefore I thank my Lord God heartily for it, *&c.* For know ye, that I doubt no more, but that the causes wherefore I am put to death, are Gods causes, and the causes of the Truth; than I doubt that the Gospel which *John* wrote, is the Gospel of Christ, or that *Paul*'s Epistles are the very Word of God. And to have an heart willing to abide and stand in Gods Cause, and in Christs Quarrel even unto death, I assure thee, (O Man) it is an inestimable Gift of God, given only to the true Elect, and dearly beloved Children of God, and Inheritors of the Kingdom of Heaven. For the holy Apostle, and also Martyr in Christs Cause St. *Peter*, 1 *Pet.* 4. saith, If ye suffer rebuke in the Name of Christ, *i. e.* in Christs Cause, and for his Truths sake, then are ye happy and blessed, for the glory of the Spirit of God resteth upon you.

and

and if for rebukes suffered in the Name of Christ, a man is pronounced blessed and happy, how much more blessed and happy is he that hath the grace to suffer Death also? Wherefore all ye that be my true Lovers and Friends, rejoyce, and rejoyce with me again, and render with me hearty thanks to God our Heavenly Father, that for his Sons sake my Saviour and Redeemer Christ, he hath vouchsafed to call me, being so vile and sinful a wretch in my self, unto the high dignity of his true Prophets, of his faithful Apostles, and of his holy Elect and chosen Martyrs, to die in defence and maintenance of his eternal and everlasting Truth. ——If ye love me indeed, you have cause to rejoyce, for that it hath pleased God to call me to a greater honour and dignity than ever I did enjoy before, either in *Rochester*, or *London*, or should have had in *Durham*, wherunto I was last of all Elected; yea, I count it greater honour before God indeed to die in his Cause, than is an earthly or temporal promotion or honour that can be given to a man in this world. And who is he that knoweth the Cause to be Gods, to be Christs Quarrel, and of his Gospel, to be the Commonwealth of all the Elect and chosen Children of God, of all the Inheritors of the Kingdom of Heaven? Who is he (I say) that knoweth this assuredly by Gods own Word, and the Testimony of his Conscience (as I through the infinite goodness of God, (not of my self, but by his *Grace* acknowledge my self to do) and doth in deed and in truth love and fear God, love and believe his Master Christ, and his blessed *Gospel*, and the Brotherhood, the chosen Children of God, and also lusteth and longeth for eternal life? who is he (I say again) that would not, that cannot find in his heart in this case to be content to die? ——Farewel *Pembroke* Hall *Pag.* 507.

Hall in *C.* of late mine own Colledg, my Cure and my charge, what case thou art in now, God knoweth, I know not well. —Wo is me for thee, mine own dear Colledg, if ever thou suffer thy self by any means, to be brought from setting forth Gods true Word. In thy Orchard I learned without Book all *Pauls* Epistles, yea, and I ween all the Canonical Epistles, save only the *Apocalyps*. Of which study, although in time a great part did depart from me, yet the sweet smell thereof I trust I shall carry with me into Heaven. The Lord grant that this zeal and love to that part of Gods Word, which is a Key to all the Scripture, may ever abide in that Colledg so long as the World shall endure. —O thou now wicked and bloody *See* of *London*, &c. hearken thou whorish Bawd of *Babylon*, thou wicked Limb of Antichrist, thou bloody Wolf, why slayest thou and makest havock of the Prophets of God? Why murtherest thou so cruelly Christs poor silly Sheep, which will not hear thy voice, because thou art a stranger, and will follow none other but their own Pastor Christ his Voice? Thinkest thou to escape, or that the Lord will not require the blood of his Saints at thy
Pag. 509. hands? —Instead of my farewel to thee now, I say fie upon thee, fie upon thee, filthy Drab, and all thy false Prophets. —To you, my Lords of the Temporality will I speak, &c. Know ye that I had before mine eyes only the fear of God and Christian charity toward you that moved me to write for of you hereafter I look not in this World either for pleasure or displeasure; if my talk shall do you never so much pleasure or profit, you cannot promote me, nor if I displease you can you harm me
Pag. 510. for I shall be out of your reach. —I say unto you as St. *Paul* saith unto the *Galatians*, I wonder my Lords what hath bewitched you, that ye so sudden

ly are fallen from Christ unto Antichrist, from Christs Gospel unto Mans Traditions, from the Lord that bought you unto the Bishop of *Rome*. I warn you of your peril; be not deceived, except you will be found willingly consenters to your own death. —— Understand my Lords, it was neither for the priviledge of the Place or Person thereof, that the *See* and Bishop of *Rome* were called Apostolick, but for the true Trade of Christs Religion which was taught and maintained in that *See* at the first of those godly men; and therefore as truly and justly as that *See* then for that true trade of Religion and consanguinity of Doctrine with the Religion and Doctrine of Christ's Apostle, was called Apostolick, so as truly and as justly for the contrariety of Religion, and diversity of Doctrine from Christ and his Apostles, that *See* and the Bishop thereof at this day both ought to be called, and are indeed Antichristian. The *See* is the seat of Satan, and the Bishop of the same that maintaineth the Abominations thereof, is Antichrist himself indeed. —— As for your displeasure by that time this shall come to your knowledg, I trust by Gods grace to be in the hands and protection of the Almighty, my Heavenly Father, the Living Lord, the greatest of all, and then I shall not need (I trow) to fear what any Lord, no, nor what King or Prince can do unto me. —— Much cause have you to hear me patiently, seeing I am appointed to die, and look daily when I shall be called to come before the Eternal Judg, and therefore you cannot think, but that I only study to serve my Lord God, and to say that thing which I am perswaded assuredly by God's Word shall and doth please him, and profit all to whom God shall give grace to hear and believe what I do say. —— If the Popes Supremacy be necessary to Sal-

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Salvation to be owned; How chanced it that ye were all (my Lords) so light as for your Princes pleasures, *H.* 8. and *E.* 6. which were but mortal Men, to forsake the Unity of your Catholick Faith, *i. e.* to forsake Christ and his *Gospel*? How chanced it also that ye and the whole Parliament did not only abolish and expel the Bishop of *Rome*, but also did abjure him in your own Persons, and did decree in your Acts great Oaths to be taken for that purpose? On the other side, if the Law and Decree which maketh the Supremacy of the *See* and Bishop of *Rome* over the Universal Church of Christ, be a thing of necessity required unto Salvation, by an Antichristian Law (as it is indeed) then, (my Lods) never think other, but the day shall come when ye shall be charged with this your undoing that which once you had well done, and with this your perjury and breach of your Oath, which Oath was done in Judgment, Justice, and Truth, agreeable to *Gods* Law.

The Whore of *Babylon* may for a time dally with you, and make you so drunken with the wine of her filthy flews and whoredoms (as with her dispensations and promises of pardon *a pœna & culpa*) that you may think your selves safe; but be ye assured, when the Living Lord shall try the matter by fire, and judg it according to his Word, unless ye repent, without all doubt ye shall never escape the hands of the Living *God*, for the guilt of your perjury and breach of your Oath; then shall ye drink of the Cup of the Lords indignation and everlasting wrath, which is prepared for the Beast, his false Prophets, and all their partakers. For he that is partner with them in their whoredoms and abominations, must also be partner with them in their Plagues, and be thrown with them into the Lake burning

burning with brimstone and unquenchable fire. —— In his Letter to the Prisoners, &c. and Exiles. —— For the fervent love that the Apostles had unto their Master Christ, and for the great commodities and increase of all godliness, which they felt by their faith to ensue of affliction in Christs Cause. And thirdly, For the heaps of heavenly joys which the same do get unto the godly, which shall endure in Heaven for evermore, for these causes they rejoyced that they were accounted worthy to suffer Contumelies and Rebukes for Christs Name. And *Paul* was so much in love in that which the carnal Man loathed so much, *i. e.* with Christs Cross, that he judgeth himself to know nothing else but Christ crucified, he gloried in nothing else but Christ's Cross. —— Why should we Christians fear death? Can death deprive us of Christ, who is all our comfort, our joy, and our life? Nay forsooth; but on the contrary Death shall deliver us from this mortal Body, which loadeth and beareth down the Spirit, that it cannot so well perceive Heavenly things, in the which so long as we dwell, we are absent from the Lord. —— And who that hath a right knowledg of Christ our Saviour, that he is the Eternal Son of *God*, Life, Light, the Wisdom of the Father, all Goodness, all Righteousness, and whatsoever heart can desire, yea, infinite Unity of all these, above that that Mans heart can conceive or imagine (for in him dwelleth the fulness of the *Godhead* bodily) and also that he is given us of the Father, and made of *God* to be our Wisdom, our Righteousness, our Holiness, and our Redemption, who (I say) is that believeth this indeed, that would not gladly be with his Master Christ? —— To Die in the defence of Christs Gospel is our bounden duty to Christ, and also to our neigh-

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neighbour; to Christ, for he died for us, and rose that he might be Lord of all; and seeing he died for us, we also saith St. *John*, 1 *John* 3. should jeopard, yea, give our life for the Brethren.——Farewel (dear Brethren) farewel, and let us comfort our hearts in all troubles and in death, with the Word of God, for Heaven and Earth shall perish, but the Word of the Lord endureth for ever.

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In his Lamentation for the change of Religion in *England*.——Of late in every Congregation throughout all *England*, was made Prayer and Petition unto God to be delivered from the Tyranny of the Bishop of *Rome*, and all his detestable enormities, from all false Doctrine and Heresie, and now alas! Satan hath perswaded *England* by his falshood and craft to revoke her old godly Prayer, &c.——This is one Maxim and Principle in Christs Law, *He that denieth Christ before Men, him shall Christ deny before his Father and all his holy Angels in Heaven*.——Now then seeing the doctrine of Antichrist is returned again into this Realm, and the higher Powers alas! are so deceived and bewitched, that they are perswaded it to be Truth, and Christs true Doctrine to be Error and Heresie, and the old Laws of Antichrist are allowed to return with the power of the Father again. What can be hereafter looked for of Christians abiding in this Realm, but extream violence of death, or else to deny their Master?——Therefore prepare and arm thy self to die, for both by Antichrists accustomed Laws, and Scripture Prophesies, there is no likelihood of any other thing, except thou wilt deny thy Master Christ, which is the loss at the last of body and soul unto everlasting death.——My counsel to such as are yet at liberty, is to flie from the Plague and get them hence. I consider not

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only

only the subtilties of Satan, and how he is like to deceive (if it were possible) even the chosen of God, and also the great frailty, which is oftentimes more in a Man, than he doth know in himself, and which in the time of temptation will utter it self; but also the Examples of Christ, *Paul*, *Elias*, &c. and Christ saith, *When they persecute you in one City, flie unto another.* Truly before God I think that the abomination that *Daniel* prophesied of so long before, is now set up in the holy Places; the Doctrine of Antichrist, his Laws, Rites, and Religion, contrary to Christ, and to the true serving and worshipping of God, I understand to be that abomination; therefore now is the time in *England* for those words of Christ, *Then* (saith Christ) *they that be of* Jewry, *let them flie unto the Mountains*; then (saith he) *mark this them; for truly I am perswaded, and I trust by the Spirit of God that this shall be commanded.* By those in *Jewry* I understand, such who truly confess one Living God, and the whole truth of his Word after the Doctrine of Christs Gospel; these are bid in the time of Antichrists reign to flie unto the Mountains, *i.* e. places of safeguard. The wo that followeth signifieth, that such *Pag.* 519. as then in extreme danger who are letted by any means whatsoever, so that they be no ways able to flie from the Plague; and Christs bidding to pray that our flight be not in Winter, nor on the Sabbath day, bids us to pray that we may flie in time, and far enough from the danger of the Plague. *Rev.* 18. The Angel cries mightily with a loud Voice, *Flie my People out of* Babylon, *lest you be infected with her faults, and so be made partakers of her Plagues; for her offences and sins are grown so great, that they come to Heaven.* Certainly the time doth approach, and the Lords Day is at hand. *Paul* also

that

that blessed Apostle forbids us, 2 Cor. 6. 10. joyn our selves with the unfaithful, &c. This counsel to depart the Realm, some good Persons may think good, others may think it may indeed by Gods Word be lawfully done, but not to be counselled to be done, for they will peradventure say, We should counsel a Man always to do that which is best of all, and of most perfection; but boldly in Christs Cause to spend a mans Life is best of all, and of most perfection, and to flee may smell of Cowardliness. Whereas in many things that which is best for one, at sometimes is not best for all at all times, and it is not meet for a Child to cover to run before he can go. —— But every true Christian, either Brother or Sister, after they be called and brought into the Wrestling-place to strive in Christs Cause for the best Game, i. e. to confess the Truth of the Gospel in hope of everlasting life, should not [illegible] nor relent one inch, nor give back, whatsoever shall befal, but to stand to their Tackle, and [illegible] by it even unto death, as they will Christ shall [illegible] by them at the latter day. —— Some may think they may stay and escape the danger notwithstanding by keeping their Faith and Religion close to themselves, inwardly Worshipping God in spirit and truth, and outwardly not transgressing [illegible]

Pag. 520. Orders. Whereas Gods Word requireth not only the belief of the Heart, but the confession of the Mouth, forbids not only the thing that is evil, but to abstain from all appearance of evil, and both consenters and doers are accounted guilty by Gods Word, and we may not do evil that good may come thereof. Thy heart thou sayest God shall have, and yet will suffer thy body to do the thing that God abhors. Take heed, O man, what thou sayest, thou canst not deceive the Heart-searcher. To give God

thy

thy heart is to give him thy whole heart, to love him, to dread him, and to trust in him above all other things; and he loveth God that keeps his [illegible]; and to dread God above all others is [illegible] willingly to incur the danger and peril of [illegible] things, than wittingly to do what God [illegible]; and to trust in him above all things is [illegible] to trust to his promise of his reward and of [illegible] fulfilling, and of his goodness and mercy, and [illegible] prefer that above all things in the world, seem [illegible] never so strong, so wise or so good. Now [illegible] canst thou say truly, that God hath thus thy [illegible] when thy things do declare far another thing? [illegible] body, O man, is Gods, and all the parts there- [illegible] as thy soul is; he made them both, and [illegible] with his blood redeemed them both, and [illegible] of both; for he hath bought them both dear- [illegible] dereft thou suffer any part of either of them [illegible] service to Satan? Surely in so doing thou [illegible] sacrilege, and dost rob God.—What [illegible] bear the mark of the Beast in the forehead, [illegible] the hand, that St. *John* speaketh of? I sup- [illegible] bears the mark of the Beast in his forehead, [illegible] not ashamed of the Beasts ways, but will [illegible] them openly; and he beareth his mark in [illegible] that doth the works, though he may be [illegible] to own them.—It may be objected, [illegible] it is no small matter you speak of, to depart [illegible] a mans own Native Country into a strange [illegible] Some have Lands and Possessions, which [illegible] cannot carry with them: Some have Father, [illegible], Wife, Children, and Kinsfolk, from whom [illegible] is a hard thing, and almost all one as to [illegible] death, &c. *Pag.* 521

[illegible] here thou mayest heap a number of [illegible] incommodities, which are very like to

ensue the departure out of a mans own Country, but what of all these and a thousand more of the like sort? I will set against them all one saying of Christ, which to the true Christian is able to countervail all these, yea to weigh them down, viz. *If any man do come to me, and do not hate Father and Mother* (he means, and will not in his Cause forsake his Father and Mother) *&c. he cannot be my Disciple.* —— It may further be objected; Alas! Sir, I am an impotent man, an aged man, a sick man, a lame man, or I have so many small Infants, and a Wife which live by my labour, if I leave them, they will starve, and I am not able to carry them with me, such is my state, what shall I do? O lamentable state! O sorrowful heart that can neither depart, nor without extreme peril is able to tarry still! Of the state of such as are not able to flie the infection of the pestiferous plague of Antichrists abomination, Christ lamenting, not cursing, saith, *Wo be to the great bellied and travelling Women, &c.* For these my heart mourneth the more, the less I am able to give any comfortable counsel, but this. That always as they look for everlasting life, they abiide still in the confession of his Truth, whatsoever shall befall, and for the rest to put their trust wholly in God, who is able to save them against all appearance. And commonly in extremities, when all worldly comfort faileth, and the danger is at highest then unto his he is wont after his accustomed mercy, to be most ready to put his helping hand; Instance in *Daniel*, the three Children, *Paul* plucket out of the mouth of the Lion, in the Mount, God
Pag. 522. raised up most of the Judges for the delivering of his people. —— As to such instances it may be objected; these were special miracles of God, which now are ceased; and to require them at Gods hands

were

were it not to tempt God? I grant such were great wonderful works of God, &c. but Gods hand is as strong as ever it was, and he is as good and as gracious as ever he was, but in such as are put to death for his sake he doth more, when in anguish of the torments he standeth by them, and strengtheneth them in their faith to suffer in confession of the Truth the bitter pangs of death, &c. To be in Christs Cause is an high honour, to the which no man should aspire, but to whom God vouchsafeth that priviledge; for no man is allowed to presume to take to himself any office of honour, but he which is thereunto called of God. *John* saith well, speaking of them which have obtained the victory by the blood of the Lamb, and by the Word of his Testimony, that they loved not their lives even unto death. And our Saviour Christ saith, *He that shall lose his life for my Cause shall find* Mat. 16. it. This manner of speech pertaineth not to one kind of Christians (as the worldly do wickedly deem) but to all, that truly pertain to Christ; for when Christ had called unto him the multitude together with his Disciples, he said unto them (Mark, he said not this to his Disciples or Apostles only, but unto all) *Whosoever will follow me, let him forsake himself*, &c. *for whosoever will to save his life, forsake me and my Truth, shall lose it, and whosoever shall lose*, &c. *Whosoever shall be ashamed of me and* Mark 8. *my words*, i. e. to confess me and my Gospel before this adulterous generation, *of him shall the Son of man be ashamed*, &c. Know thou, O man of God, that all things are ordained for the furtherance of thee towards thy salvation. *All things* (saith *Paul*) *work with the good to goodness*, &c. It is not as the wicked think, That poverty, adversity, sickness, tri-

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Rev. 12.

tribulation, yea painful death of the godly be tokens that God doth not love them, but even the clean contrary. —— Now (thou, O man of God) for the Lords sake, let us not for the love of this life, tarry here too long, and be occasion of delay of that glorious consummation of all Christs Sufferers, in hope and expectation whereof the former Martyrs have departed in the Lord, and the which also the living indued with Gods Spirit, ought so
Rev. 22. earnestly to desire, &c. crying out, *Come Lord Jesus, come.* Then shall our weak body be transfigured and made like to Christs glorious body, and then shall we see, and have the unspeakable joy and fruition of the glorious Majesty of our Lord, even as he is. Who, or what then shall let us to jeopard? yea to spend this life, which we have here, in Christs Cause, in our Lord God his Cause? O therefore thou man of God that art loaden, and so letted, like unto a great bellied woman, that thou canst not flie the plague, yet if thou lust after such things, as I have spoken of, stand fast whatsoever shall befall thee in thy Masters Cause, and take this thy letting to flie for a call from God to fight in thy Master Christs Cause. Of this be thou certain, they can do nothing unto thee, which thy Father is not aware of, or hath not foreseen before: they can do no more than it shall please him to suffer them to do for the furtherance of his glory, edifying of his Church, and thine own salvation. —— O be not afraid, and remember the end. What I have spoken for the comfort of the big bellied woman, I mean to be spoken likewise to the Captive and Prisoner in Gods Cause; for such I come to be as it were already summoned and pressed to fight under the Banner of the Cross of

Christ,

Christ, and as it were Souldiers allowed and taken up for the Lords Wars, to do their Lord and Maſter good and honourable ſervice, and to ſtick to him even unto death, &c. To conclude, I ſay unto all that love Chriſt Jeſus our Redeemer and Saviour, that love to follow the ways of the Holy Ghoſt, who is our Comforter and Sanctifier, that love Chriſts Spouſe and Body, &c. yea that love life and their ſouls health. Hearken my dear Brethren and Siſters, &c. to the Word of our Saviour Jeſus Chriſt, ſpoken to his Apoſtles, and meant to all his St. *Matthews* Goſpel, *Fear not them which kill the body, for they cannot kill the Soul, but fear him, &c.* — The Lord grant us of his heavenly grace and ſtrength, that here we may ſo confeſs him in this world amongſt this adulterous generation, that he may confeſs us again at the laſt day before his Father, &c. — *Pag.* 524. *Mat.* 10.

In his Reaſons why Images ſhould not be placed and erected in Churches. — Firſt the words of the Commandment, *Exod.* 20. repeated more plainly, *Deut.* 27. where obſerve theſe words, Thou ſhalt not make unto thy ſelf, mean, to any uſe of Religion: and thoſe, And ſetteth it in a ſecret place, imply, that no man durſt then commit Idolatry openly. — The Reaſon why God gave this general Prohibition is, leſt thou being deceived, ſhouldeſt fall down to them, and worſhip them. This general Law is generally to be obſerved, though ſome are not hurt by them. *Moſes* was not deceived or ſeduced by *Jethro*'s Daughter, nor *Boaz* by *Ruth*, a woman of *Moab*; yet the general Law was to be obſerved, *Thou ſhalt not joyn thy children in marriage with ſtrangers, leſt they ſeduce thy Son*, &c. — by vertue of the ſecond Commandment Images *Pag.* 992

Pag. 993. *Deut.* 7.

were not lawful in the Temple of the *Jews*, then by the second Command they are unlawful in the Churches of Christians, but, &c. in the Tabernacle and Temple of God no Images were appointed openly to be set, nor by practice afterwards used or permitted, so long as Religion was purely observed, therefore, &c. For the second Command is moral, and not ceremonial, &c. The *Jews* by no means would consent to *Herod*, *Pilate*, or *Petronius*, that Images should be placed in the Temple at *Jerusalem*, but rather offered themselves unto death, than to consent unto it. Besides that *Josephus* commends them for observing the meaning of the Law; for they would not have indangered themselves so far, if they had thought Images had been indifferent in the Temple of God. —— *Athanasius* tells us, The invention of Images came of no good, but of evil, and whatsoever hath an evil beginning, can never in any thing be judged good, seeing it is wholly naught. —— *Tertullian* expounding those words, *Little Children, beware of Images*, saith, That the meaning is, as if he had said, Little Children, keep your selves from the shape it self, or form of them. Images in the Church either serve to edifie, or to destroy. If they edify, then there is one kind of edification, which the Scriptures neither teach nor command, but always disallow: if they destroy,
1 *Cor.* 14. they are not to be in the Church. The Command of God is, Thou shalt not lay a stumbling-block before the blind, and cursed is he that maketh the blind wander in his way. Images are snares and traps for the feet of the Ignorant. —— Images do not stir up the mind to Devotion, but distract the
Pag 994. mind from Prayer, hearing of Gods Word, &c. Hence in the Council-chamber of the *Lacedemo-*
ni-

no picture was suffered, least in Consultation of the weighty matters of the Commonwealth, their minds by the sight of the outward Image might be withdrawn or wander from the matter. —— To allow a most certain peril for an uncertain profit, and the greatest danger for the smallest benefit, in matters of Faith and Religion, is a tempting of God, and a grievous offence. —— In the Primitive Church there were no Images in places of Assembly for Religion; this the Heathens objected to the Christians for a crime, as *Origen* and *Arnobius* testifie, &c. *Lactantius* saith, It is not to be doubted that there is no Religion, where ever is any Image.

Not only by *Varro's* judgment, but also by St. *Augustine's* approbation of *Varro*, the most pure and chast observation of Religion, and nearest the Truth, is to be without Images. —By the judgement of this antient Father (*Epiphanius*) to permit Pag. 995. Images in Churches is against the Authority of Scripture, meaning, against the second Commandment, &c. Besides *Epiphanius* doth reject not only graven and molten, but painted Images. Again, he spared not the Image of Christ: yea, he did not only remove it, but with a vehemency of zeal rent it in pieces; and he is careful that no such kind of painted Images be permitted in the Church. —— It is manifest to them that read Histories, that not only Emperours, but also divers and sundry Councils in the East Church have condemned and abolished Images both by Decrees and Examples. —— But this, notwithstanding experience hath declared, that neither Councils, nor Writings, Preachings, Pag. 996 Decrees, making of Laws, prescribing of Punishments, have holpen against Images, to which Idolatry,

latry hath been committed, nor against Idolatry, whilst Images stood.

In his Letter to his Dear Brother, and Reverend Fellow-Elder in Christ *John Hooper*. "My dearly beloved Brother, &c. whom I reverence in the Lord, &c. Forasmuch as I understand by your works, that we throughly agree and wholly consent together in those things which are the grounds and substantial points of our Religion, against which the world so furiously rageth in our dayes, however it may fall by certain by-matters and circumstances of Religion, your wisdom and my simplicity (I grant) hath a little jarred, each of us following the abundance of his own sense and judgment. Now (I say) be you assured, that even with my whole heart, God is my witness, in the bowels of Christ, I love you in the Truth, and for the Truths sake, which abideth in us; and, as I am perswaded, shall by the grace of God abide in us for evermore.

Pag. 147.

Because the world as I perceive, Brother, busily conspireth against Christ our Saviour, with all possible force and power, let us joyn hands together in Christ's; and if we cannot overthrow, yet to our power, and as much as in us lies, let us shake those high Altitudes, not with carnal but with spiritual weapons. Let us also prepare our selves for death, by which after our short afflictions here, by the grace of our Lord Jesus Christ, we shall triumph together with him in eternal glory. I pray you, Brother, salute in my Name your Reverend Fellow-Prisoner and Venerable Father Dr. *Cranmer*, by whom, since the first day that I heard of his most godly and father-y constancy in confessing the Truth of the Gospel, I have conceived great consolation

Pag. 141.

Jesus and joy in the Lord. It will also be to me great joy to hear of your constancy and fortitude in the Lords Quarrel.

I am earnestly moved to counsel you, not to hasten the publishing of your Works, especially under your own Name, least your mouth should be stopped hereafter, and all things taken away from the rest of the Prisoners, whereby otherwise if it so please God, may be able to do good to many. Farewell in the Lord, my most Dear Brother. Once again and for ever in Christ, my most Dear Brother farewell.

Dionisius de Rieux.

Dionisius de Rieux was one of them who was first burned at *Melda*, or *Meaux* in *France*, *An.* 1528. for saying, That the Mass is a plain denial of the Diathme Passion of Christ. He was alwayes wont to have in his mouth the Words of Christ, *He that denieth me before men, him also will I deny before my Father.* Fox, *Vol.* 3. *pag.* 119.

Rogers.

Mr. *John Rogers* preaching at *Paul's* Cross even after Queen *Mary* was come to the Tower of London, confirmed the Truth of that Doctrine which he and others had there taught in King *Edward's* dayes, admitting the people constantly to remain in the same, and to beware of all pestilent Popery, Idolatry and Superstition. For that Sermon he was called in Question. Fox, *Vol.* 3. *pag.* 128.

In his Examination and Answer *Jan.* 22. 1555. he never granted King *Henry* the Eighth to have any Supremacy in Spiritual things, as are the forgiveness of sins, giving of the holy Ghost, authority to be a Judge above the Word of God. *Pag.* 120.

The Chancellor asserting, That the Parliament

ment that abolished the Popes Supremacy was with most great cruelty constrained thereunto. He answered, With cruelty? Why then I perceive that you take a wrong way with cruelty to perswade mens consciences; for it should appear by your doings now, that the cruelty then used hath not perswaded your consciences. How would you then have your consciences perswaded with cruelty?—

Pag. 122. Sir *Richard Southwell* telling him, That he would not burn in this year: when it cometh to the Purpose, he answered, Sir, I cannot tell, but I trust to my Lord God, yes; lifting up his eyes to Heaven.—I desire the hearty and unfeigned help of the Prayers of all Christs true Members, the true Imps of the true unfeigned Catholick Church, that the Lord God of all consolation will now be my comfort, aid, strength, buckler and shield, as also of all my Brethren that are in the same case and distress, that I and they all may despise all manner of threats and cruelty, and even the bitter burning fire, and the dreadful dart of death, and stick like true Soldiers to our dear and loving Captain Christ, our onely Saviour and Redeemer, and the onely true Head of the Church, that doth all in us all, which is the property of an Head, and that we do not traverously run out of his Tents, or rather out of the plain field from him, in the greatest jeopardy of the battel, but that we may persevere in the fight (if he will not otherwise deliver us) till we be most cruelly slain of his enemies; For this I most heartily and at this present with tears most instantly and earnestly desire and beseech you all to pray.

In his second Examination and Answer *Jan.* 18. 29. 1555.—Should (said the Chancellor) when the Parliament hath concluded a thing, any private

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person have authority to discuss, whether they had done right or wrong? No, that may not be, I answered shortly, That all the Laws of men might not, neither could rule the Word of God, but that they all must be discussed and judged thereby, and obey thereto: and neither my conscience, nor any Christian could be satisfied with such Laws, as disagreed from that Word.

Mr. Hooper and Mr. Cardmaker were death- Pag. 123.
ed before me. The Lord grant us grace to stand together, fighting lawfully in his Cause, till we be beaten down together, if the Lords Will be so to wish it; for there shall not an hair of our heads perish against his Will, but with his Will; wherefore the same Lord grant us to be obedient unto the end and in the end. *Amen.* Sweet, mighty and merciful Lord Jesus, the Son of *David*, and of God. *Amen.* let every true Christian say and

I told the Chancellor, That I would not be Pag. 124
of the Catholick Church, but into his Church by Gods grace, I would never come. Well (said he) is our Church false and Antichristian? Yes (said I) when I desired leave to confirm my Doctrine by writing, you would not grant it, because I was a private person, and the Parliament was above the Authority of all private Persons: and therefore the sentence thereof might not be found fault with, &c. And yet my Lord (said I) I can shew that one man hath come into a general Council, and after the whole had agreed upon an Article, hath by the Word of God declared so pithily that the Council had erred in declaring the said Article, that he caused the whole Council to alter their Act. *Panormitanus* also (said I) saith, That

unto

unto a simple Lay-man that bringeth the Word of God with him, there ought to be given more credit, than to a whole Council assembled together. ——The Chancellor facing me and hoping to dash me out of Countenance, I told him, in this Cause, being Gods Cause, he should not make me afraid to speak.

I was never the worse but the better to be earnest in a just and true Cause, and in my Master Christs matters. —— When *Winchester* had read the Condemnation, he declared that I was in the great curse, &c. Well my Lord (said I) here I stand before God and you, and all this honourable Audience and take him to witness, that I never wittingly nor willingly taught any false Doctrine; and therefore have I a good conscience before God and good men. I am sure you and I shall come before a God that is righteous, before whom I shall be as good a man as you: and I nothing doubt but that I shall be found there a true Member of the true Catholick Church of Christ, and everlastingly saved: and as for your false Church, ye need not excommunicate me forth of it, I have not been in it these twenty years, the Lord be thanked therefore. But now ye have done what ye can, my Lord I pray you grant me one thing, that my poor wife being a stranger, and having ten children by me may come and speak with me as long as I live. He shall not come at thee said he. Then I have lost out all your charity said I. —— Two things more I purposed to have touched, if I could have been permitted: The one, how it was lawful for a private man to reason and write against a wicked Act of Parliament, or ungodly Council, &c. The other was to prove, that Prosperity was not always a re-

Pag. 125.

Pag. 126.

ter of Gods love. For the first, ——I shall add one example more. The high Priests, the Elders, Scribes and Pharisees decreed in their Council, and gave the same command to the Apostles, that they should not Preach in the Name of Christ, as ye have also forbidden us. Notwithstanding when they were charged therewithal, they answered, We ought more to obey God than Man. Even so we may answer you, God is more to be obeyed than Man; and your wicked Laws cannot so Tongue-tie us, but we will speak the Truth. The Apostles were beaten for their boldness, and they rejoyced that they suffered for Christs Cause. Ye have also provided Rods for us, and bloody Whips; yet when ye have done that which Gods Hand and Counsel hath determined, that ye shall do, be it Life or Death, I trust that God will so assist us by his holy Spirit and Grace, that we shall patiently suffer it, and praise God for it. And whatsoever become of me and others, which now suffer for speaking and professing the Truth, yet be ye sure that Gods Word will prevail and have the upper hand, when your bloody Laws and wicked Decrees, for want of sure foundation, shall fall in the dust. —— For the second Point. —— It may please your Lordship to understand, That we poor Preachers whom ye so evil intreat, did most godly and plainly rebuke the evil government of those under King *Edward* in many things, especially their covetousness, and neglect and small regard to live after the Gospel, as also their negligence to exhort others to live thereafter. I might instance in what I once did at *Paul*'s Cross, for which I was sent to answer before all the Council, and many of my Brethren did the like; so that we for the not rebuking of their faults, shall not answer before God, nor

Pag. 127.
Acts 5.

not be blame-worthy before men. —— I am an *English* man born, and God knoweth do naturally wish
Pag. 128. well to my Country. I have often proved that the things which I have much feared should come to pass, have indeed followed. I fear you have ado will with your Governing, bring *England* out of Gods Blessing into a warm Sun. I pray God I may fail of my guessing in this behalf: But truly, that (*Englands* welfare) will not be with expelling the true Word of God out of the Realm, and the shedding innocent blood. —— *Gods* Works are wonderful and incomprehensible by Mans wisdom, &c.
Jer. 12. He hath put his Beloved and Dear Heart into his Enemies hands. —— This to worldly wise men is a madness above all madness, and yet *God* doth this. —— Can the world shew the cause? —— This I am right sure of, that it was not because they were in Heresies, and subject to false gods services, and idolatry, and their enemies men of *God*, and beloved of *God*. —— The *Herods* and *Pharaohs* plainly determined, that if the men which they killed and handled evil had been Gods People, God would never have suffered them to come into their hands, but rather have done the contrary, and have let *John Baptist* kill *Herod*, and the *Israelites Pharaoh* and *Nebuchadnezzar*. Even the like is now to be seen in us, and in our most cruel Adversaries. They are not therefore the Catholick Church, because our merciful God hath at this present given our lives into their hands: Neither are we therefore Hereticks,
John 1. because we suffer punishment at their hands. —— The
Acts 16. holy Men of God recorded in Scripture, were in
Acts 17. their days accounted to be Hereticks, Seditious,
Acts 21. and Disturbers of the whole World. —— But here
Acts 22. they will cry out, Lo these Men will be still like
pag. 129.

John

John Baptist, the Apostles and Prophets, &c. I answer, We make not our selves like to them in doing miracles, &c. but only in this, in Doctrine, and in suffering Persecution and Infamy for the same. We have preached their very Doctrine, and none other thing, and for this Cause we suffer the like reproach, shame and rebuke of the World, and the like persecution, losing of our goods and lives, forsaking (as our Master Christ commandeth) Father, Mother, Sister, Brethren, Wives, Children, and all that there is, being assured of a joyful Resurrection, and to be Crowned in glory with them, according to the Infallible Promises made unto us in Christ, our only and sufficient Mediatour, &c.

But let us now consider, that if it be Gods good Will and Pleasure to give his own beloved seed, i.e. his beloved Church and the Members thereof, into the hands of their Enemies, to chasten, try, and prove them, and to bring them to the true unfeigned acknowledging of their own natural stubbornness, disobedience towards God and his Commands, as touching the love of God and their Brethren, and their natural Inclination and readiness to love Creatures, to seek their own lusts and pleasures, &c. to promote repentance in them, and crying to God for forgiveness, and for the aid of the Spirit daily to mortifie those evil desires and lusts, &c. with many other causes. What doth he hereafter with those Enemies, into whose hands he hath given his tenderly beloved Darlings? he destroyeth and damneth the Impenitent Enemies, as is evident in *Herod*, *Pharaoh*, &c. —And think ye that bloody butcherly Bishop of *W.* and his most bloody Brethren shall escape? or that they shall not for their offences, and especially

for

for the maintenance of their Idolatry, and [illegible] following of them, nor abide a great brunt? [illegible] undoubtedly, If God look not mercifully on [illegible] land, the Seeds of utter destruction are sown [illegible] already, &c. —Spite of *Nebuchadnezzar's* [illegible] and maugre his heart, the captive, intrailed, [illegible] miserable *Jews* must come home again, and [illegible] their City and Temple builded up again by *Zerubbabel*, &c. and *Babylon's* Kingdom must go to ruin, and be taken of Strangers, the *Persians* and *Medes*. So shall the dispersed *English* Flock be brought again into their former Estate, or to a better, [illegible] and our bloody Babylonical Bishops, &c. brought to utter shame and ruine; for God cannot, [illegible] undoubtedly will not for ever suffer their abominable lying false Doctrine, their Hypocrisie, Bloodthirst, Whoredom, Idleness, their Pestilent [illegible] pampered to all kind of Pleasure, their Thrasonical boasting Pride, their Malicious, Envious, and [illegible] soned Stomachs, which they bear towards his [illegible] and miserable Christians. If Judgment begin [illegible] the House of God, &c.

Pag. 130.

The morning that he should be Burnt, he [illegible] sound fast asleep, so that he could scarce with much jogging be awakened. At last being raised and waked, and bid to make haste; Then (said he) if it be so, I need not to tie my Points. So [illegible] daunted was this *Proto-Martyr*, of all the [illegible] Company that Suffered in Queen *Mary's* [illegible] the tidings of Death, and of such a Death.

After he was denied by *Bonner* but one [illegible] tion, viz. That he might talk a few words [illegible] his Wife before his Burning, but that would [illegible] granted. Probably he desired to speak to her, [illegible] he might reveal where he had hid the Book [illegible]

[illegible] of his Examinations and Answers: But mans malice could not hinder Gods Providence from bringing that Book to his Wives hands after his death, out of the blind corner in the Prison, where he had hid, and where it could not be found by his enemies, though they made diligent search for his Papers.

When he was in Prison he told the Printer of *Mr. Fox's Acts and Mon.* who was then a Prisoner also for Religion, thus, Thou shalt live to see the alteration of this Religion, and the Gospel to be freely preached again, and therefore have me commended to my Brethren, as well in Exile, as others, and bid them be circumspect in displacing the Papists, and putting good Ministers into Churches, or else their end will be worse than ours. Pag. 131.

Whilst he was a Prisoner in *Newgate* he had devised, that he with his Fellows should have but one meal a day, they paying for two, the other meal should be given to those that lacked on the other side of the Prison: but their Keeper would not suffer it.

The Lords Day before he suffered he drank to Mr. *Hooper*, being then underneath him, and said, That there never was a little Fellow, that would better stick to a man, than he would stick to him: Supposing they should both be burnt to together. But it happened otherwise.

As he was to be brought out of *Newgate* to *Smithfield*, Mr. *Woodroofe*, one of the Sheriffs, came to him, and asked him if he would recant? That which I have preached (said Mr. *Rogers*) I will seal with my blood. Then (said the Sheriffe) thou art an Heretick. That shall be known (said he) at the

day of Judgement. Well (said *W.*) I will never pray for thee. But (said he) I will pray for you.

A little before his burning at the Stake, his Pardon was brought to him, if he would recant: but he utterly refused it.

His Wife and Children being eleven in number, ten that could go, and one sucking on the Breast, met him by the way as he was going towards *Smithfield*: but this sight grievous indeed to flesh and blood, could nothing move him.

As he was burning he washed his hands (as it were) in the flame.

Romanus.

Fox, *Vol.* 1. *pag.* 115. When *Galerius* with *Asclepiades* invaded the City of *Antioch*, by force of Armes to drive the Christians to renounce their pure Religion, *Romanus* ran to the Christians, at that time congregated together, and declared that the Wolves were at hand, that would devour the Christian Flock: but fear not (said he) neither let this imminent peril disturb you my Brethren. Hereupon old Men and Matrons, Fathers and Mothers, young Men and Maidens were most ready to shed their blood in the defence of their Christian Profession. *Romanus* so encouraged them, that they did not stick to offer their naked throats, wishing gloriously to die for the Name of their Christ.

Pag. 116.

Whereupon *Romanus* was brought before the Emperour, who said, What? art thou the Author of this sedition? art thou the cause why so many shall lose their lives? By the gods I swear thou shall smart for it: and first in thy flesh shalt thou suffer the pains, whereunto thou hast encouraged the hearts of thy fellows. *Romanus* answered, Thy sentence, O Emperour, I joyfully embrace, I refuse

fuse not to be sacrificed for my Brethren, and that by as cruel means, as thou canst invent: And whereas thy Souldiers were repelled from the Christian Congregation, that so hapned, because it lay not in Idolaters and worshippers of Devils to enter into the holy House of God, and to pollute the Place of true Prayer.

When the Tormenters would not truss him up and draw out his Bowels, because he was of noble Parentage; the Captain commanded him to be scourged with Whips with knaps of Lead at the ends. Instead of tears, sighs, and grones, *Romanus* sung Psalms all the time of his whipping, requiring them not to favour him for his noble Birth. Not the blood of my Progenitors (said he) but Christian Profession maketh me Noble.

When the Captain commanded his Sides to be lanced with Knives, until the Bones appeared white again: Sorry am I, O Captain (said he) not that my flesh shall be thus cut and mangled; but for thy cause am I sorrowfull, who, being corrupted with damnable errors, seducest others.

He preached the second time the living God, and the Lord Jesus Christ, his welbeloved Son, and eternal life through faith in his blood; together with the abomination of idolatry, &c. Whereupon his face was buffeted, his eye-lids torn with their nails, his cheeks scotched with knives, the skin of his beard was plucked by little and little from the flesh, &c. Thereupon the meek Martyr said, I thank thee, O Captain, that thou hast opened unto me many mouths, whereby I may preach my Lord and Saviour Christ: Look how many wounds I have, so many mouths I have lauding and prasing God.

When the Captain blasphemingly said, Thy crucified Christ is but a yesterdays God; the gods of the Gentiles are of most Antiquity. *Romanus* desired the Captain to hear what a Child of seven years of age would say. His request being granted, Tell me my Babe (said *Romanus*) whether thou thinkst it reason that we worship one Christ, and in Christ one Father, or else that we worship infinite gods? To whom the Babe answered, That certainly whatsoever it be that men affirm to be God must needs be One; which with One is one and the same: and in as much as this One is Christ, of necessity Christ must be the true God; for that there be many gods we Children cannot believe.

The Captain hereat amazed, said, Thou young Villain and Traitor, where and of whom learnedst thou this Lesson? Of my Mother (said the Child) with whose milk I sucked in this Lesson, that I must believe in Christ.

The Captain thereupon commanded the Child to be hoised up and scourged. The joyful Mother onely saw that fight with dry eyes: yea, she rebuked her sweet Babe for craving a draught of cold water. She charged him to thirst after the Cup, that the Infants of *Bethlem* once drank of, forgetting their Mothers Milk and Paps. She willed him to remember little *Isaac*, who beholding the Sword wherewith, and the Altar whereon he should be sacrificed, willingly proffered his tender neck to the dint of his Fathers Sword.

Then the butcherly Tormentor pluckt the skin from the Crown of his head, hair and all. The Mother cried, Suffer my Child, anon thou shalt pass to him, that will adorn thy naked head with a Crown of eternal Glory. The Child received

ved the stripes with a smiling countenance.

As they laid hands on *Romanus*, to carry him to the place of Execution, he looked back, and said, I appeal from this thy tyranny, O Judge unjust, unto the righteous Throne of Christ, that upright Judge; not because I fear thy cruel torments and mercilesse handlings, but that thy judgements may be known to be cruel and bloody.

When the Tormentor required the Child of the Mother, who had taken it up in her arms, she kissing it, delivered the Babe, and said, Farewell my sweet Child; and as the Hangman was cutting off its head, she sang, *Pag.* 117.

All hand and praise, with heart and voice,
O Lord, we yeild to thee;
To whom the death of all thy Saints
We know most dear to be.

When *Romanus* was cast into the fire, he said he should not burn. Accordingly a great storm arose, (as it is reported) and quenched the fire.

Then his Tongue was cut out. Nevertheless he spake, saying, He that speaketh Christ, shall never want a Tongue. Think not that the Voice, that uttereth Christ, hath need of the Tongue to be the Ministers.

Eusebius saith, That by his constancy in enduring his Tongue to be pull'd out of his Mouth, he really declared to all, that a divine Vertue is never wanting to any, who suffer for godlinese sake, which doth both mitigate their griefs, and corroborateth their hearts. *Euseb. Eccl. Hist. Gr. & Lat. pag.* 320.

This valiant Souldier of Christ was not at all

terrified thereat, but of his own accord put out his Tongue, and willingly yeilded the same to the Tormentors hands.

Then he was clapt in Prison again, and there a long while cruelly tormented, and at last in the year 206. strangled, and thereby according to his own desire was crowned with Martyrdome.

Roper.

Fox, *Vol.* 3. *pag.* 537. *George Roper*, a young man, at his coming to the Stake, putting off his Gown, fetcht a great leap.

So soon as the flame was about him, he put out both his arms from his body like a roode and so stood stedfast, not plucking his arms in at all, till the fire had consumed them, and burnt them off.

Rough.

Fox, *Vol.* 3. *pag.* 860. Mr. *John Rough*, a famous *Scotch* Minister in *England* in King *Edward*'s dayes, at the beginning of Queen *Mary*'s reign fled into *Friezland* with his Wife, where he laboured for his living in knitting of Caps, Hose, *&c.* till lacking of Yarn, *&c.* he came over into *England* to provide for the maintenance of his Occupation; and at *London* hearing of the secret Society and holy Congregation of Gods Children there assembled, he joyned himself unto them; and afterwards being elected their Minister, continued for some time in fellowship with them, teaching and confirming them in the Truth and Gospel of Christ. But not long after he was by a false Brothers treachery taken and clapt in *Newgate*.

Pag. 862. When he was before *Bonner*, he told him, That he utterly detested the Service then used, and that if he should live as long as did *Methuselah*, yet he would never come to hear the abominable Mass, and other Service, being as it was then.—

Dr.

Dr. *Watſon* then Biſhop of *Lincoln*, being at his Examination, urged that he had done more hurt in the North Parts in King *Edward*'s dayes, than an hundred beſides, &c. Why Sir (ſaid Mr. *Rough*) Is this the reward I have for ſaving your life in thoſe dayes?

He ſaid, he had lived thirty years, and yet had never bowed his knee to *Ball*.

Before *Bonner* he affirmed, That he had been twice at *Rome*, and there had ſeen plainly with his eyes, that the Pope was the very Antichriſt; for he ſaw more reverence given to him, then to that which they accounted their God.

Mr. *Rough* having been at the burning of *Auſtoo* in *Smithfield*, and returning homeward again, met with one that ask'd him, where he had been? I have been (ſaid he) where I would not for one of mine eyes but I had been. Where have you been? replyed his Friend. Forſooth (ſaid he) to carry the way. And ſo he told him, he had been at the burning of *Auſtoo*, where ſhortly after he was burned himſelf.

In his Letter to ſome Friends. —— The comfort of the Holy Ghoſt make you able to give conſolation to others, in theſe dangerous dayes, when Satan is let looſe, but to the trial onely of the choſen, when it pleaſeth our God to ſift his Wheat from the Chaffe. —— I ſpeak to Gods glory, my care in my great temptations was to have the ſenſes of my ſoul open, to perceive the Voice of God, ſaying, *Whoſoever denieth me before men, him will I deny before my Father and his Angels*: And to ſave the life corporeal, is to loſe the life eternal: and he that will not ſuffer with Chriſt, ſhall not reign with him. Therefore, moſt tender Ones, I have

by Gods Spirit given over the flesh, with the fight of my soul, and the Spirit hath the victory. The flesh shall now ere it be long, leave off to sin, the Spirit shall reign eternally. I have chosen Death to confirm the Truth by me taught. What
Pag. 863. can I do more? Consider with your selves, that I have done it for the confirmation of Gods Truth. Pray that I may continue to the end. The greatest part of the assault is past. I praise my God, I have in all my assaults felt the present aid of my God. I give him most hearty thanks therefore. Look not back, nor be ye ashamed of Christs Gospel, nor of the bonds I have suffered for the same.

——It is no time for the loss of one man in the Battel for the Camp to turn Back. Up with merry hearts; blow down the dawbed Walls of Jericho. Let one take the Banner, and the other the Trumpet; I mean, not to make corporal resistance, but pray, and ye shall have *Elias* defence, and *Elias* company to fight for you. The Cause is the Lords.

——My heart with pangs of death is assaulted, but I am at home yet with my God alive. Pray for me, &c.

From Newgate *Prison in haste, the day of my Condemnation.*

J. Ra.

In his Letter to the Congregation two dayes before he suffered. ——Whosoever will live godly in Christ Jesus, must suffer persecution; for it is given unto them not onely to believe, but to suffer: and the Servant or Scholar cannot be greater than his Lord or Master, but by the same way the Head is entred, the Members must follow, and

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My dear Soul is departing this Life to my great advantage; I make change of mortality for immortality, of corruption to put on incorruption, to make my body like to the Corn cast into the ground, which except it die first it can bring forth no good fruit. —— Happy are they that die in the Lord, which is to die in the Faith of Christ, professing and confessing the same before many Witnesses. —— What a Journey (by Gods power) I have made these eight days, is above flesh and blood to bear: but (as Paul saith) *I may do all things through him, who worketh in me, Jesus Christ.* My course (Brethren) I have run, I have fought a good fight, the Crown of Righteousness is laid up for me, my day to receive it is not long to. Pray (Brethren) for the enemy doth yet assault. —— Be not ashamed of the Gospel of the Cross, by me preached, nor of my suffering; for with my blood I seal the same. I go before. I suffer but the biting of the Butchers Dogs; yet I have not done what I should have done. —— What was unclean, impute that to frailty and ignorance, and with your love cover that which was and is naked in me. God knoweth ye are all tender to me. My heart burneth for the love of you. Ye are not without the great Passour of your souls, who so loveth you, that if men were not to be found (as God be praised there is no want of them) he could cause stones to minister unto you. Cast your care on that Rock, the wind of temptation shall not prevail. Fast and pray; for the dayes are evil. Look up with your eyes of hope; for your redemption is not far off, (but my wickedness hath deserved that I shall not see it), and also that which is behind of the blood of our Brethren, which

shall

Pag. 864. shall also be said under the Altar, shall cry for your relief.

The Friday at night before Mr. Rough was taken, being in his Bed he dreamed, That he saw two of the Guard leading Cuthbert Sympson, (One of the said Congregation) and that he had a Book about him, wherein were written the Names of all them, that were of the Congregation. Afterwards he awaked, and having told the dream unto his Wife, after some time spent in reading, he fell asleep again, and dreamed the same dream again: and awaking told his Wife his dream, and said, O Brother Cuthbert is gone. And while he was making ready for to go and see how it was with him, Mr. Sympson came into Mr. Rough's House, and brought the Book with him. Mr. Rough having told him his dream, perswaded him to carry the Book no more about with him: which he was loth to promise; because (said he) dreams are but fancies, and not to be credited. Yet Mr. Rough straitly charged him in the Name of the Lord to do it. Whereupon Mr. Sympson left the Book with Mrs. Rough. And so the Congregation was preserved.

Pag. 865. The next night Mr. Rough dreamed, That himself was forcibly carried to the Bishop, and that the Bishop pluckt off his beard, and cast it into the fire, saying these words, Now I may say, I have burned a peice of an Heretick burned in my House. And so accordingly it came to pass.

Rose.

For, Vol. 3. pag. 933. Mr. *Thomas Rose* born at *Exmouth* in *Devon*, when he was first taken, was sorely clogged in Prison. The Stocks were very high and great: that day and night he did lie with his back on the ground,

ground, upon a little straw, with his heels so high, that by means the blood was fallen from his feet, his feet were without sense for a long time. His mother might not be suffered to see him. Afterwards *Grammar* set him at liberty.

When he was brought before *Gardiner*, being Pag. 934.
then at *Bow* in *London* with five and thirty more, *Winchester* told him, That he would know who were his Maintainers, or else he would make him shoot longer. My Lord (said he) you shall do as much as pleaseth God, and no more, yet the Law is in your hands; but I have God for my Maintainer, and none other.

At his second Examination the Chancellour Pag. 935.
asked him, What he said to the real presence in the Sacrament? I wish right right well (said he) you are made an instrument to seek innocent blood. Well, you may have it, if God permit, it is present, and at hand; for I came not hither to live, but to die (if God see it good) in defence of that which I have said: Wherefore you may be glad when you think good, &c.

At his third Examination the Bishop saying, Ah Sirrah, you will admit nothing but Scripture, I see well: No truly my Lord (said he) I admit nothing but Scripture for the Regiment of the Soul; for Faith cometh by hearing, and hearing by the Word of God; and where the Word of God is not, there ought no belief to be given; for whatsoever is not of Faith is sin.

Roib.

Richard Roib in his Letter to certain Brethren Fox, *vol.* 3.
and Sisters condemned at *Colchester*, and ready to *pag.* 848.
be burned for the testimony of the Truth. O dear Brethren and Sisters, how much have you

to

to rejoyce in God, that he hath given you such faith to overcome this blood-thirsty Tyrant thus far? And no doubt but he that hath begun the good work in you, will fulfil it to the end. O dear Hearts in Christ, what a Crown of Glory shall ye receive with Christ in the Kingdome of God? Oh that it had been the good will of God, that I had been ready to have gone with you. I lie in my Lords Little-ease in the day, and in the night in the Cole-house alone, and we look every day when we shall be condemned; but I lie still at the Pools brink, and every man cometh in before me, but we abide patiently the Lords leisure, with many Bands, in Fetters and Stocks, by the which we have received great joy in the Lord. And now fare you well dear Brethren and Sisters in this World, but I trust to see you in the Heavens face to face. —— How blessed are you in the Lord, that God hath found you worthy to suffer for his sake. —— O be joyful even unto death. *Fear it not*, saith Christ, *for I have overcome death.* —— Be strong, let your hearts be of good comfort, and wait you still for the Lord. He is at hand. The Angel of the Lord pitcheth his Tents round about them that fear him, and delivereth them which way he seeth best; for our lives are in the Lords hands, and they can do nothing unto us, before God suffer them: Therefore give him thanks to God. O dear Hearts, you shall be clothed with long white Garments upon the Mount *Sion*, with the multitude of Saints, and with Jesus Christ our Saviour, who will never forsake us. O blessed Virgins, you have played the wise Virgins part, in that you have taken Oyl in your Vessels, that ye may go in with the Bridegroom,

when

when he cometh, &c. but as for the foolish, they shall be shut out: because they made not themselves ready to suffer with Christ, neither go out to take up his Cross. O dear Hearts, How precious shall your death be in the sight of the Lord! for dear is the death of his Saints. O fare you well, and pray, The grace of our Lord Jesus Christ be with you all. *Amen, Amen.* Pray, pray, pray.

By me R. R. *written with my own blood.*

The Bishop asking him what he thought of his Fellow-Prisoner *Ralf Allerton*; He answered, That he thought him to be own of the elect Children of God; and if he were put to death for his Faith and Religion, he thought he should die a true Martyr.

The Bishop asking him how he did like the Order and Rites of the Church, then used here in *England*; He said, That he ever had, and then did abhor the same with all his heart.

Being perswaded to recant, and ask mercy of the Bishop: No (said he) I will not ask mercy of him, that cannot give it.

Bought.

A *Suffolk* man (so called) and his Wife and several others, being rebuked for going so openly, and talking so freely: Their answer was, They acknowledged and believed, and therefore they must speak: and that their tribulation was by Gods good will and providence, and that his judgements were right to punish them with others for their sins: and that of very faithfulness and mercy

Fox, *Vol.* 3. *pag.* 704.

mercy God had caused them to be troubled and that one hair of their heads should not perish before the time; but all things should work unto the best to them that love God: and that Christ Jesus was their life and onely righteousness: and that onely by faith in him, and for his sake all good things were freely given them, also forgiveness of sins, and life everlasting.

Rupea.

The Mirrour of Martyrs, *pag.* 310.

You may (said *Castalia Rupea*) throw my body from this steep Hill, yet will my soul mount upward again. Your blasphemies more offend my soul, than your torments do my body.

Russel.

Jeremy Russel being apprehended in the Diocess of *Glascow*, in *Scotland*, *A.* 1539. and railed upon, answered, This is your hour and power of darkness. Now sit ye as Judges, and we stand wrongfully accused, and more wrongfully to be condemned; but the day shall come, when our innocence shall appear, and that ye shall see your own blindness, to your everlasting confusion. Go forward, and fulfill the measure of your iniquity.

The Ecclesiastical History of Scotland, pag. 24.

He comforted his Fellow-Prisoner *Alexander Kennedy* (of whom see the second Part under *C*) saying, Brother fear not, more mighty is he that is in us, than he that is in the world: the pain that we shall suffer is short, and shall be light; but our joy and consolation shall never have end: therefore let us contend to enter in unto our Master and Saviour by the same strait way, which he hath taken before us. Death cannot destroy us, for it is destroyed already by him, for whose sake we suffer.

Ryan.

Rycette.

Mr. *Anthony Rycette* of *Vincence* being condemned to be drowned, his son, about twelve years of age, coming to visit him, besought him with tears to yield, and to save his life, that he might not be left fatherless. *A true Christian* (said his Father) *is bound to forego Goods, Children, yea, and life it self, for the maintenance of Gods honour and glory.* Fox, *Vol.* 3. *cons. pag.* 44.

A Captain telling him, That *Francis Sega* was resolved to recant: *What tell you me* (said he) *of Sega? I will perform my vows unto the Lord my God.*

A Priest presenting him with a wooden Crucifix, exhorting him to return, and to die in the favour of God, reconciling himself to the Church of *Rome*, the holy Spouse of Christ: But he rejected the Crucifix, and besought the Priest to come out of the snare of the Devil, to cleave to Jesus Christ, and to live, not according to the flesh, but after the Spirit. *If you do otherwise* (said he) *assure your selves your unbelief will bring you into that Lake of fire, that shall never be quenched; for though you confess with your mouth that you know Jesus Christ, yet you not only deny him by your works, but you persecute him in his Members, being bewitched by the Pope, the open enemy of the Son of God.*

As he was carrying to be drowned, because it was very cold, he called for his Cloke, which they had taken from him. Whereupon the Wherryman said unto him, Feareſt thou a little cold? What wilt thou do, when thou art cast into the Sea? Why art not thou careful to save thy self from drowning? Dost not thou see that the poor Flea skips hither and thither, to save her life?

His

His answer was, *And I am now flying to escape eter*
death.

Being arrived at the place where he was
suffer, the Captain put a Chain of Iron about
middle, with a very heavy Stone fastned there
Then *Rycetto* lifting his eyes to Heaven, s
Father forgive them; for they know not what they
And being laid on the Planck, he said, *Lord Je*
into thy hands I commend my spirit.

FINIS.